

A
GRAMMAR
OF THE
PERSIAN LANGUAGE,

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OF LONDON AND COPENHAGEN.

جو عندليب فصاحت فرورد اي حافظ
تو قدر او بسخن گفتن دري بشكن

THE NINTH EDITION,

WITH CONSIDERABLE ADDITIONS AND IMPROVEMENTS,
AND SOME SPECIMENS OF THE FINEST PERSIAN AND ARABICK HAND WRITING,
FOR THE EXERCISE OF THE STUDENT,

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PREFACE.

THE Persian language is rich, melodious, and elegant ; it has been spoken for many ages by the greatest princes in the politest courts of Asia ; and a number of admirable works have been written in it by historians, philosophers, and poets, who found it capable of expressing with equal advantage, the most beautiful and the most elevated sentiments.

It must seem strange, therefore, that the study of this language should be so little cultivated at a time when a taste for general and diffusive learning seems universally to prevail ; and that the fine productions of a celebrated nation should remain in manuscript upon the shelves of our public libraries, without a single admirer who might open their treasures to his countrymen, and display their beauties to the light ; but if we consider the subject with a proper attention, we shall discover a variety of causes which have concurred to obstruct the progress of Eastern literature.

Some men never heard of the Asiatic writings, and others will not be convinced that there is any thing valuable in them ; some pretend to be busy, and others are really idle ; some detest the Persians, because they believe in Mahomed, and others despise their language because they do not understand it : we all love to excuse, or to conceal, our ignorance,

and are seldom willing to allow any excellence beyond the limits of our own attainments ; like the savages who thought that the sun rose and set for them alone, and could not imagine that the waves, which surrounded their island, left coral and pearls upon any other shore.

Another obvious reason for the neglect of the Persian language, is the great scarcity of books, which are necessary to be read before it can be perfectly learned, the greater part of them are preserved in the different museums and libraries of Europe, where they are shewn more as objects of curiosity than as sources of information ; and are admired, like the characters on a Chinese screen, more for their gay colours than for their meaning.

Thus, while the excellent writings of Greece and Rome are studied by every man of a liberal education, and diffuse a general refinement through our part of the world, the works of the Persians, a nation equally distinguished in ancient history, are either wholly unknown to us, or considered as entirely destitute of taste and invention.

But if this branch of literature has met with so many obstructions from the ignorant, it has, certainly, been checked in its progress by the learned themselves ; most of whom have confined their study to the minute researches of verbal criticism ; like men who discover a precious mine, but instead of searching for the rich ore, or for gems, amuse themselves with collecting smooth pebbles and pieces of crystal. Others mistook reading for learning, which ought to be carefully distinguished by every man of sense ; and were satisfied with running over a great number of manuscripts in a superficial manner, without condescending to be stopped by their difficulty, or to dwell upon their beauty and elegance. The rest have left nothing more behind them than grammars and dictionaries ; and

though they deserve the praises due to unwearied pains and industry, yet they would, perhaps, have gained a more shining reputation, if they had contributed to beautify and enlighten the vast temple of learning, instead of spending their lives in adorning only its porticos and avenues.

There is nothing which has tended more to bring polite letters into discredit, than the total insensibility of commentators and critics to the beauties of the authors whom they profess to illustrate; few of them seem to have received the smallest pleasure from the most elegant compositions, unless they found some mistake of a transcriber to be corrected, or some established reading to be changed; some obscure expression to be explained, or some clear passage to be made obscure by their notes.

It is a circumstance equally unfortunate that men of the most refined taste and the brightest parts, are apt to look upon a close application to the study of languages as inconsistent with their spirit and genius: so that the state of letters seems to be divided into two classes, men of learning who have no taste, and men of taste who have no learning.

M. de Voltaire, who excels all writers of his age and country in the elegance of his style, and the wonderful variety of his talents, acknowledges the beauty of the Persian images and sentiments, and has versified a fine passage from Sadi, whom he compares to Petrarch: if that extraordinary man had added a knowledge of the Asiatic languages to his other acquisitions, we should by this time have seen the poems and histories of Persia in an European dress, and any other recommendation of them would have been unnecessary.

But there is yet another cause which has operated more strongly than any before mentioned towards preventing the rise of Oriental literature; I mean the small encouragement which the princes and nobles of Europe

have given to men of letters. It is an indisputable truth, that learning will always flourish most where the amplest rewards are proposed to the industry of the learned ; and that the most shining periods in the annals of literature are the reigns of wise and liberal princes, who know that fine writers are the oracles of the world, from whose testimony every king, statesman, and hero, must expect the censure or approbation of posterity. In the old states of Greece the highest honours were given to poets, philosophers and orators ; and a single city (as an eminent writer* observes) in the memory of one man, produced more numerous and splendid monuments of human genius than most other nations have afforded in a course of ages.

The liberality of the Ptolemies in Egypt drew a number of learned men and poets to their court, whose works remain to the present age the models of taste and elegance ; and the writers, whom Augustus protected, brought their compositions to a degree of perfection, which the language of mortals cannot surpass. Whilst all the nations of Europe were covered with the deepest shade of ignorance, the Califs in Asia encouraged the Mahomedans to improve their talents, and cultivate the fine arts ; and even the Turkish Sultan, who drove the Greeks from Constantinople, was a patron of literary merit, and was himself an elegant poet. The illustrious family of Medici invited to Florence the learned men whom the Turks had driven from their country ; and a general light succeeded to the gloom which ignorance and superstition had spread through the western world. But that light has not continued to shine with equal splendour ; and though some slight efforts have been made to restore it,

* Ascham.

yet it seems to have been gradually decaying for the last century ; it grows very faint in Italy ; it seems wholly extinguished in France : and whatever sparks of it remain in other countries, are confined to the closets of humble and modest men, and are not general enough to have their proper influence.

The nobles of our days consider learning as a subordinate acquisition, which would not be consistent with the dignity of their fortunes, and should be left to those who toil in a lower sphere of life ; but they do not reflect on the many advantages which the study of polite letters would give peculiarly to persons of eminent rank and high employments : who, instead of relieving their fatigues by a series of unmanly pleasures, or useless diversions, might spend their leisure in improving their knowledge, and in conversing with the great statesmen, orators, and philosophers of antiquity.

If learning in general has met with so little encouragement, still less can be expected for that branch of it, which lies so far removed from the common path, and which the greater part of mankind have hitherto considered as incapable of yielding either entertainment or instruction : if pains and want be the lot of a scholar, the life of an Orientalist must certainly be attended with peculiar hardships. Gentius, who published a beautiful Persian work called *the Bed of Roses*, with an useful but inelegant translation, lived obscurely in Holland, and died in misery. Hyde, who might have contributed greatly towards the progress of Eastern learning, formed a number of expensive projects with that view, but had not the support and assistance which they deserved and required. The labours of Meninski immortalized and ruined him : his Dictionary of the Asiatic languages is, perhaps the most laborious compilation that

was ever undertaken by any single man : but he complains in his preface, that his patrimony was exhausted by the great expense of employing and supporting a number of writers and printers, and of raising a new press for the Oriental characters. M. d'Herbelot, indeed, received the most splendid reward of his industry : he was invited to Italy by Ferdinand II. Duke of Tuscany, who entertained him with that striking munificence which always distinguished the race of the Medici : after the death of Ferdinand, the illustrious Colbert recalled him to Paris, where he enjoyed the fruits of his labour, and spent the remainder of his days in an honourable and easy retirement. But this is a rare example : the other princes of Europe have not imitated the Duke of Tuscany ; and Christian VII. was reserved to be the protector of the Eastern Muses in the present age.

Since the literature of Asia was so much neglected, and the causes of that neglect were so various, we could not have expected that any slight power would rouse the nations of Europe from their inattention to it : and they would, perhaps, have persisted in despising it, if they had not been animated by the most powerful incentive that can influence the mind of man : interest was the magic wand which brought them all within one circle : interest was the charm which gave the languages of the East a real and solid importance. By one of those revolutions, which no human prudence could have foreseen, the Persian language found its way into India ; that rich and celebrated empire, which, by the flourishing state of our commerce, has been the source of incredible wealth to the merchants of Europe. A variety of causes, which need not be mentioned here, gave the English nation a most extensive power in that kingdom : our India Company began to take under their protection the princes of

the country, by whose co-operation they gained their first settlement ; a number of important affairs were to be transacted in peace and war between nations equally jealous of one another, who had not the common instrument of conveying their sentiments ; the servants of the Company received letters which they could not read, and were ambitious of gaining titles of which they could not comprehend the meaning ; it was found highly dangerous to employ the natives as interpreters, upon whose fidelity they could not depend ; and it was at last discovered, that they must apply themselves to the study of the Persian language, in which all the letters from the Indian princes were written. A few men of parts and taste, who resided in Bengal, have since amused themselves with the literature of the East, and have spent their leisure in reading the poems and histories of Persia ; but they found a reason in every page to regret their ignorance of the Arabick language, without which their knowledge must be very circumscribed and imperfect. The languages of Asia will now, perhaps, be studied with uncommon ardour ; they are known to be useful, and will soon be found instructive and entertaining : the valuable manuscripts that enrich our public libraries will be in a few years elegantly printed ; the manners and sentiments of the Eastern nations will be perfectly known ; and the limits of our knowledge will be no less extended than the bounds of our empire.

It was with a view to facilitate the progress of this branch of literature, that I reduced to order the following instructions for the Persian language, which I had collected several years ago ; but I would not present my grammar to the public till I had considerably enlarged and improved it : I have, therefore, endeavoured to lay down the clearest and most accurate rules, which I have illustrated by select examples from the most elegant

writers ; I have carefully compared my work with every composition of the same nature, that has fallen into my hands ; and though on so general a subject I must have made several observations which are common to all, yet I flatter myself that my own remarks, the disposition of the whole book, and the passages quoted in it, will sufficiently distinguish it as an original production. Though I am not conscious that there are any essential mistakes or omissions in it, yet I am sensible that it falls very short of perfection, which seems to withdraw itself from the pursuit of mortals, in proportion to their endeavours of attaining it ; like the talisman in the Arabian tales, which a bird carried from tree to tree as often as its pursuer approached it. But it has been my chief care to avoid all the harsh and affected terms of art which render most didactic works so tedious and unpleasant, and which only perplex the learner, without giving him any real knowledge. I have even refrained from making any enquiries into general grammar, or from entering into those subjects which have already been so elegantly discussed by the most judicious philosopher,* the most learned divine,† and the most laborious scholar of the present age.‡

It was my first design to prefix to the grammar a history of the Persian language from the time of Xenophon to our days, and to have added a copious praxis of tales and poems extracted from the classical writers of Persia ; but as those additions would have delayed the publication of the grammar, which was principally wanted, I thought it advisable to reserve them for a separate volume, which the public may expect in the course of the ensuing winter. I have made a large collection of materials for a

* See *Hermes*.

† A short Introduction to English Grammar.

‡ See Grammar prefixed to the Dictionary of the English Language.

general history of Asia, and for an account of the geography, philosophy, and literature of the Eastern nations, all which I propose to arrange in order, if my more solid and more important studies will allow me any intervals of leisure.*

I cannot forbear acknowledging in this place the signal marks of kindness and attention, which I have received from many learned and noble persons; but General Carnac has obliged me the most sensibly of them, by supplying me with a valuable collection of Persian manuscripts on every branch of Eastern learning, from which many of the best examples in the following grammar are extracted. A very learned Professor† at Oxford has promoted my studies with that candour and benevolence which so eminently distinguish him; and many excellent men that are the principal ornaments of that University have conferred the highest favours on me, of which I shall ever retain a grateful sense; but I take a singular pleasure in confessing that I am indebted to a foreign nobleman‡ for the little knowledge which I have happened to acquire of the Persian language; and that my zeal for the poetry and philology of the Asiatics was owing to his conversation, and to the agreeable correspondence with which he still honours me.

Before I conclude this preface, it will be proper to add a few remarks upon the method of learning the Persian language, and upon the advantages which the learner may expect from it. When the student can read the characters with fluency, and has learned the true pronun-

* See the *History of the Persian Language*, a *Description of Asia*, and a *Short History of Persia*, published with my *Life of Nader Shah*, in the year 1773.

• † Dr. HUNT.

‡ Baron REVISKI.

ciation of every letter from the mouth of a native, let him peruse the grammar with attention, and commit to memory the regular inflexions of the nouns and verbs ; he need not burden his mind with those that deviate from the common forms, as they will be insensibly learned in a short course of reading. By this time he will find a dictionary necessary, and I hope he will believe me, when I assert from a long experience, that, whoever possesses the admirable work of Meninski,* will have no occasion for any other dictionary of the Persian tongue. He may proceed by the help of this work to analyse the passages quoted in the grammar, and to examine in what manner they illustrate the rules : in the mean time he must not neglect to converse with his living instructor, and to learn from him the phrases of common discourse, and the names of visible objects, which he will soon imprint on his memory, if he will take the trouble to look for them in the dictionary ; and here I must caution him against condemning a work as defective, because he cannot find in it every word which he hears ; for sounds in general are caught imperfectly by the ear, and many words are spelt and pronounced very differently.

The first book that I would recommend to him is the *Gulistán*, or *Bed of Roses*, a work which is highly esteemed in the East, and of which there are several translations in the languages of Europe : the manuscripts of this book are very common ; and by comparing them with the printed edition of Gentius, he will soon learn the beautiful flowing hand used in Persia, which consists of bold strokes and flourishes, and cannot be imitated by our types. It will then be a proper time for him to read some short and easy chapter in this work, and to translate it into his native

* This was written before Richardson's Dictionary was published.

language with the utmost exactness ; let him then lay aside the original, and after a proper interval let him turn the same chapter back into Persian by the assistance of the grammar and dictionary : let him afterwards compare his second translation with the original, and correct its faults according to that model. This is the exercise so often recommended by the old rhetoricians, by which a student will gradually acquire the style and manner of any author, whom he desires to imitate, and by which almost any language may be learned in six months with ease and pleasure. When he can express his sentiments in Persian with tolerable facility, I would advise him to read some elegant history or poem with an intelligent native, who will explain to him in common words the refined expressions that occur in reading, and will point out the beauties of learned allusions and local images. The most excellent book in the language, is, in my opinion, the collection of tales and fables called *Anwārī Suhailī*, by Hussein Vaés, surnamed Cashefi, who took the celebrated work of Bidpai or Pilpay for his text, and has comprised all the wisdom of the Eastern nations, in fourteen beautiful chapters. At some leisure hour he may desire his Munshi or writer to transcribe a section from the Gulistán, or a fable of Cashefi, in the common broken hand used in India, which he will learn perfectly in a few days by comparing all its turns and contractions with the more regular hands of the Arabs and Persians : he must not be discouraged by the difficulty of reading the Indian letters, for the characters are in reality the same with those in which our books are printed, and are only rendered difficult by the frequent omission of the diacritical points, and the want of regularity in the position of the words : but we all know that we are often at a loss to read letters which we receive in our native tongue ; and it has been proved that a man who has a perfect knowledge of any language, may with a proper attention decypher a

letter in that idiom, though it be written in characters which he has never seen before, and of which he has no alphabet.

In short, I am persuaded that whoever will study the Persian language according to my plan, will in less than a year be able to translate and to answer any letter from an Indian prince, and to converse with the natives of India, not only with fluency, but with elegance. But if he desires to distinguish himself as an eminent translator, and to understand not only the general purport of a composition, but even the graces and ornaments of it, he must necessarily learn the Arabick tongue, which is blended with the Persian in so singular a manner, that one period often contains both languages wholly distinct from each other in expression and idiom, but perfectly united in sense and construction. This must appear strange to an European reader; but he may form some idea of this uncommon mixture, when he is told that the two Asiatic languages are not always mixed like the words of Roman and Saxon origin in this period, “The true law is right reason, conformable to the nature of things, which calls us to duty by commanding, deters us from sin by forbidding;” • but as we may suppose the Latin and English to be connected in the following sentence; “*The true lex is recta ratio, conformable naturæ, which by commanding vocet ad officium, by forbidding à fraude deterræat.*”

A knowledge of these two languages will be attended by a variety of advantages to those who acquire it: the Hebrew, Chaldaic, Syriac, and Ethiopian tongues, are dialects of the Arabick, and bear as near a resemblance to it as the Ionic to the Attic Greek; the jargon of Indostan, very improperly called the language of the Moors, contains so great a number

of Persian words, that I was able, with very little difficulty, to read the fables of Pilpai which are translated into that idiom ; the Turkish contains ten Arabick or Persian words for one originally Scythian, by which it has been so refined that the modern kings of Persia were fond of speaking it in their courts : in short, there is scarce a country in Asia or Africa, from the source of the Nile to the wall of China, in which a man who understands Arabick, Persian, and Turkish, may not travel with satisfaction, or transact the most important affairs with advantage and security.

As to the literature of Asia, it will not, perhaps, be essentially useful to the greater part of mankind, who have neither leisure nor inclination to cultivate so extensive a branch of learning ; but the civil and natural history of such mighty empires as India, Persia, Arabia, and Tartary, cannot fail of delighting those who love to view the great picture of the universe, or to learn by what degrees the most obscure states have risen to glory, and the most flourishing kingdoms have sunk to decay ; the philosopher will consider those works as highly valuable, by which he may trace the human mind in all its various appearances, from the rudest to the most cultivated state ; and the man of taste will undoubtedly be pleased to unlock the stores of native genius, and to gather the flowers of unrestrained and luxuriant fancy.*

* Want of encouragement, as the Author has already remarked, has made it impossible that works of this kind could hitherto be produced to any considerable extent. Of late, however, a project has been set on foot, and carried into execution, principally by the zeal and intelligence of Colonel Fitz Clarence, by which every Oriental work of value and interest not yet published, is likely to be brought before the British Public. See a *Report of the Proceedings of the first General Meeting of the Subscribers to the Oriental Translation Fund, London, 1828.* EDITOR.

THE EDITOR'S PREFACE.

HAVING been requested to superintend another Edition of this work, and having deemed it necessary to make some additions to its matter, as well as alterations in its arrangement, it is necessary here to state what those additions and alterations are.

When I undertook to revise the last Edition, it appeared to me that the application of the vowels to the Persian examples, and an abstract of the Arabick Grammar, were absolutely necessary to insure a sound and rapid progress in the learner. All I have seen or heard on this subject since that period, has only tended to confirm the opinion I had formed: and, the consequence has been, every thing then added has now not only been retained, but augmented and in other respects improved.

The additions made are these, viz. 1. An account of the changes which occasionally take place in the letters. 2. Rules with appropriate examples for the introduction of the *و* of *unity*, *ascription of greatness*, *particularity*, &c. 3. A more compendious method of deducing the form of the Imperative and Aorist from the Infinitives of verbs, for which I am indebted to the suggestions of an ingenious and learned friend. 4. Some additional forms in the tables of the conjugation of verbs, as well as in the derivation of the nouns. 5. An entirely new tract on the *Syntax*, much more copious than that given by Sir William Jones, and which, it is hoped, will be found more useful to the Student.

6. An Introduction to the Prosody of the Persians, not more extensive perhaps than that given originally by the Author of the Grammar, but certainly more conformable with the usage of the Orientals, and perhaps more easily reducible to practice. 7. A brief view of the principles of the Arabick Syntax. This I have deemed it important to add, because the Student will occasionally meet with entire periods of Arabick composition in the Persian books he may have to consult, and which he will never be able to understand without such assistance; and because the Arabick and Persian Syntax will serve mutually to illustrate each other: it being a fact that the Persians have now for some ages been cultivating their own language upon the grammatical principles of their neighbours the Arabians. Augmentations, too, will be found in almost every page of the work; but those illustrative of the forms of the Arabick nouns, trilateral and pluriliteral, may be pointed out here as the most considerable.

The alterations made are chiefly these. 1. Instead of supplying every vowel to the examples, as in the last edition, the system adopted by Mr. Professor Shakespear, in his Grammar of the Hindustani, has been taken as being the simplest and best hitherto proposed: because, as it diminishes the number of vowels to be printed, so does it also diminish the number of errors of the press which might otherwise occur. It also affords an opportunity for expressing the **وار** and **يائي**, termed **مجهول** majhūl, which cannot be done in the other system; and leads the student in some measure towards reading without the vowel marks, which he must sometime do.—I may here remark, that although the distinctions of **وار** and **يائي مجهول** just mentioned, do not appear to be generally made in Persia, and need not therefore be regarded by

persons who may have to reside in that country, they are nevertheless in Hindustan, whether right or wrong is not for me to say : I have on this account preserved them, as far as my means of information would allow me. The learner, therefore, will be at liberty to adopt them or not ; just as he may think proper, or as his teacher may advise.

Another alteration is a new and more literal translation of all the examples ; another the application of numbers to all the paragraphs, which has been done in order to facilitate reference : and another, the removal of the Abstract of the Arabick Grammar to an Appendix, by which the Student will be enabled to study either that or the Persian Grammar without any interruption. In the last Edition I followed the example of Mr. Lumsden : but, from my own conviction, as well as the advice of some friends, on whose judgment I could rely, the present arrangement has been adopted : and, for the sake of uniformity, the Prosody, Praxis, and Vocabulary, form the three Appendixes following.

The works consulted in preparing this Edition have been : 1. The elaborate and valuable Persian Grammar by Mr. Lumsden,* a work of which the Student ought at some period to make himself perfect master ; for, although I differ in opinion in some respects from its estimable and learned Author, I have no hesitation in affirming, that it is the best work on this subject, that has hitherto appeared in Europe, and perhaps in the East itself.—2. The Persian Grammar attached to the King of Oude's Persian Dictionary, entitled the Seven Seas (هفت نلزم†). This work

* A Grammar of the Persian Language, Calcutta, 1810, in two volumes, folio.

† A Dictionary and Grammar of the Persian Language by his Majesty the King of Oude, Lucknow, 1822, two volumes, large folio.

contains some good remarks, with an extensive list of very valuable examples, of which I have occasionally availed myself. It also contains a good tract on the Prosody, which appears generally to be copied from that of Saifce,* and a very valuable and elaborate account of the different sorts of Persian Poetry.—3. I have made the greatest use, perhaps, of a very excellent Persian Grammar and Commentary, printed apparently at Calcutta,† a few years ago, under the title of شرح تصیدهء جوهر الترتیب. The text is given in Persian verse from the pen of Shiva Ram, the Commentary is by Hayder Ali. This is certainly the best Eastern production on Persian Grammar that I have ever seen : and, although some of its rules do not appear universally to prevail, it is highly deserving of the attention of the Student, and I think of being reprinted, translated, and illustrated, for the sake of Oriental Literature generally. Among its rules, which appear not to be universal, are those copied into this edition (at Artt. 154, 206), stating that the *Izāfat* does not take place before nouns ending in the *یائی نسبت*, and the termination *انه*. This is one of the instances in which Doctors may be said to disagree : but, as this grammar was composed in Hindustan, it is highly probable that these rules prevail there : I have on that account, thought it advisable to give them. This work originally belonged to Mr. Lumsden, but is now deposited in the Public Library of Cambridge, (under the class marks Zz, 20, 38.)—4. Another work which I have occasionally consulted, is a small Persian Grammar, written at Calcutta at the suggestion

* A work on Prosody, of which some use was made by Mr. Gladwin in his work on the Rhetoric and Prosody of the Persians.

† The copy here referred to has no date or place mentioned.

of Sir Gore Ouseley,* entitled *Chihār Gulzār* (چهار گلزار). This is a valuable little work, and particularly in the short tract on Prosody, which is appended to it.—5. I have also consulted the grammatical treatise prefixed to the *Burhānī Kātib* (برهان قاطع), a Persian Dictionary so called, as also a few of the Scholiasts, and the last edition of Meninski, of which the Student will find some mention made as he proceeds. To the remarks made on the former edition, particularly those by the Baron de Sacy, I have paid every attention, and have adopted them, or not, as their justness seemed to require. One of the readings, however, recommended by M. de Sacy as proper to be inserted in the *Praxis*, namely, *جانرا* in the phrase *معطر دماغ جانرا*, to be translated, *perfuming the sensorium of the Genii*,† I have not been able to admit: because, not

* Printed at Calcutta in 1818.

† *Journal de Sçavans* for April, 1824, p. 203. There are a few other remarks in that critique to which I cannot accede, and which ought to be mentioned here:—they are these. M. de Sacy says (at p. 197) respecting the Persian title found at the head of the title page, “ Il est singulier que ni W. Jones, ni les éditeurs qui lui ont succédé, ne se soient aperçus qu’il falloit écrire *در نحو زبان پارسی* et non *نَحْوِي* avec un ي.” I remark, M. de Sacy is certainly right in stating that the ي ought not to have appeared; and I confess I am surprised that such an oversight could have been committed: still, it is far from certain, whether even the *keṣrah* ought to have appeared. But M. de Sacy should have gone further: the word *زبان* ought not to have been inserted: *نحو* can there mean nothing but the *Syntax*, &c. of Grammar, and grammar can apply to nothing but language. For this reason it is, perhaps, that *نحو زبان*, the *Syntax of Language*, never occurs in the Persian, as far as

only do I find no manuscript, printed edition, or even phraseology, to sanction it, but the opinions of intelligent and learned Persians whom I have had the opportunity to consult, directly against it.

I know : and, until I am informed to the contrary, I shall contend that M. de Sacy left this phrase nearly as bad as he found it. But the phrase is in other respects wrong; نحو is applied generally to the Syntax. To make this title suit the work, therefore, we should have *در صرف و نحو پارسی* * as it has been given in this edition, and not *در نحو زبان پارسی* which is not Persian phraseology. There is another trifling mistake in M. de Sacy's article, which is in the measure he gives of some verses occurring in the Praxis, (p. ib. 202), Gram. p. 198. The measure he gives is *مفاعیلن مفاعیلن مفاعیلن*, which will neither suit the verse in question, nor his own scansion of it as given a little lower down; viz. *Ghūlēsč sīrū-[bī zābī zīn-]dēghānī*, where it is impossible, as I conceive, to make *dēghānī*, equal in measure to *مفاعیلن*, i. e. the quantity ~ - - equal to ~ - - -; but this must be an oversight. There is still another trifling mistake made by us both in the word *عطر* (p. 203) which he writes *at-rī*, instead of *it-rī*, (*عطر*) as given by Golius and the Author of the *Kāmoos*, and which I have corrected in this edition. We differ in one instance more. It is the second example given at p. 197 of the Grammar. The measure proposed by M. de Sacy is *مفعول فاعلان مفاعیل فاعلات*, which, I am sorry to say, is like that proposed by myself, to be found in no treatise on the Persian Prosody, although the verses in question may be scanned by either of them. The proper measure is *مفعول فاعلات مفاعیل فاعلات*, and is to be found in Mr. Gladwin's work in p. 124.

* I have in one place written, &c. *در تصریف*, which is not quite so good.

In the Arabick department, the Grammars of Mr. Lumsden, M. de Sacy, and Martelotto, have principally been followed. The doctrine here exhibited on the use of the tenses of the Arabick Verb, given for the first time in Europe in my Hebrew Grammar (pp. 341-363) has been taken from the native Commentators on the Arabick Grammar, and cannot fail, it is presumed, very much to facilitate the acquisition of that language, as also as to throw great light on the Persian, which is cultivated on precisely the same principles.

The plates inserted in the last edition, through the kindness of Dr. Wilkins will be found in this, with an additional one containing some good specimens of Arabian writing, for which also he is entitled to the thanks of the Public. With respect to myself, I will only say, that I have spared no pains in endeavouring to render this work subservient to the great end for which its admirable Author intended it, namely, public utility: and, in the instances in which I may have failed (for I am not vain enough to suppose, that the work is yet perfect) I must request the indulgence of the learned reader, assuring him, that any hint offered either publicly or privately, by which it may be improved, will be received with gratitude, and duly acknowledged, provided it come in the shape and spirit which will entitle it to regard.

THE TABLE OF CONTENTS.

<i>Of the Letters,</i>	-	-	-	-	<i>page 1-4</i>
<i>Of the Consonants,</i>	-	-	-	-	<i>4-9</i>
<i>Of the Vowels,</i>	-	-	-	-	<i>10-12</i>
<i>Of the Orthographical Marks,</i>	-	-	-	-	<i>12-13</i>
<i>Numerical Values of the Letters,</i>	-	-	-	-	<i>13-14</i>
<i>Modes of Describing Letters and Words,</i>	-	-	-	-	<i>14-17</i>
<i>Of the Figures Tarkhim and Imālah,</i>	-	-	-	-	<i>17</i>
<i>Praxis on the Reading,</i>	-	-	-	-	<i>17-20</i>
<i>Kinds of Writing,</i>	-	-	-	-	<i>20-21</i>
<i>Of the Nouns,</i>	-	-	-	-	<i>21-22</i>
<i>Of Case,</i>	-	-	-	-	<i>22-24</i>
<i>Of Indefinite Nouns, Nouns of Unity, &c.</i>	-	-	-	-	<i>24-28</i>
<i>Of the ع of Supplication, Endearment, &c.</i>	-	-	-	-	<i>28-30</i>
<i>Of Numbers,</i>	-	-	-	-	<i>30-32</i>
<i>Of Persian Attributives,</i>	-	-	-	-	<i>33-34</i>
<i>Of the Separate Pronouns,</i>	-	-	-	-	<i>34-36</i>
<i>Of the Possessive Pronouns, Inseparable, &c.</i>	-	-	-	-	<i>36-37</i>
<i>Of the Reciprocal Pronouns,</i>	-	-	-	-	<i>37-39</i>
<i>Of the Demonstrative Pronouns,</i>	-	-	-	-	<i>39-40</i>
<i>Of the Relative Pronouns,</i>	-	-	-	-	<i>40-41</i>
<i>Of the Persian Verbs,</i>	-	-	-	-	<i>41-42</i>
<i>Conjugation of Abstract and Substantive Verbs,</i>	-	-	-	-	<i>42-49</i>
<i>Of Forming the Tenses,</i>	-	-	-	-	<i>49-65</i>

<i>General Paradigm Active Voice,</i>	- -	page 65-69
<i>Passive Voice,</i>	- - -	69-72
<i>Of the Causal Verb,</i>	- - -	72-73
<hr/>		
<i>Of the Composition and Derivation of Words,</i>	-	74-81
<i>Of the Formation of Nouns,</i>	- .	81-84
<i>Of Diminutive Nouns,</i>	- -	84-85
<i>Of the Hāṣili Maṣdar,</i>	- -	85-87
<i>Of Nouns of Place,</i>	- - -	87-88
<i>Of Compound Verbs,</i>	- .	88-92
<hr/>		
<i>Of the Persian and Arabick Numerals,</i>	- -	93-95
<i>Of the Ordinals,</i>	- .	95-96
<hr/>		
<i>Persian Adverbs,</i>	- - -	96-97
<i>Interrogatives,</i>	- .	97-98
<i>Conjunctions, Prepositions, Interjections,</i>	-	98-100
<hr/>		
<i>Of the Persian Syntax,</i>	- -	101
<i>Of Indefinite Nouns, &c.</i>	- - -	101-104
<i>Construction of the Numerals,</i>	- - -	104
<i>Of Nouns Qualifying one another,</i>	- -	104-107
<i>Of the Comparative and Superlative Degrees,</i>	-	107-108
<i>Of the Relative Pronouns,</i>	- - -	109-112
<i>Of the Subject and Predicate,</i>	- -	112-114
<i>Of the Concordance of the Subject and Predicate,</i>	-	114-116
<i>Of the Subject of Verbs,</i>	- - -	116-117
<i>On the Government of Verbs,</i>	- -	118-120

<i>Of the Term of Circumstance,</i>	-	-	page 120-121
<i>Of the Noun of Discrimination,</i>	-	-	121-123
<i>Of Corroboration and Exchange,</i>	-	-	123-124
<i>On the Tenses of the Verb,</i>	-	-	124-125
<i>Of the Present Tense,</i>	-	-	125-127
<i>Of the Simple Preterite,</i>	-	-	127-128
<i>Of the Preterimperfect and Potential Tenses,</i>	-	-	128-130
<i>On the Persons,</i>	-	-	130-131
<i>Of the Particles,</i>	-	-	131-132

APPENDIX I.

<i>On the Arabick Verbs and Nouns,</i>	-	-	133-134
<i>Paradigm of the 1st Conjugation Active Voice,</i>	-	-	134-136
<i>Passive Voice of the 1st Conjugation,</i>	-	-	137-138
<i>On the Defective Verbs,</i>	-	-	138-140
<i>General Paradigm of the Active Voice,</i>	-	-	141
<i>Of the Passive Voice,</i>	-	-	142
<i>Remarks on the General Paradigm,</i>	-	-	142-144

ON ARABICK NOUNS,	-	-	144-145
<i>Table of Infinitives of the 1st Conjugation,</i>	-	-	145-147
<i>Table of Pluriliterals of the 1st Conjugation,</i>	-	-	147-148
<i>Table of Attributives,</i>	-	-	148
<i>Table of Nouns of Excess,</i>	-	-	149
<i>Table of Jāמידs,</i>	-	-	149
<i>Table of Increased Jāמידs,</i>	-	-	150
<i>Table of Quadriliteral Jāמידs,</i>	-	-	150
<i>Table of Augmented Jāמידs,</i>	-	-	151

<i>Table of Quinquiliteral Jāmid</i> s,	page 151
<i>Table of Augmented Quinquiliteral Jāmid</i> s,	151
<i>Of Maṣḍars implying Unity of Action</i> ,	151-2
<i>Of the Noun of Superiority</i> ,	152
<i>Of the Noun of Instrument, Time, and Place</i> ,	152-154
<i>Of the Noun of Excess</i> ,	154
<i>Of the Diminutive Noun</i> ,	154-155
<i>Of the Formation of the Feminine from the Masculine Gender</i> ,	155-156
<i>Of the Relative Noun</i> ,	156-158
<i>Of the Artificial Infinitive</i> ,	159
<i>Of Number</i> ,	159-161
<i>Of the Broken Plurals</i> ,	161
<i>Tables of Broken Plurals</i> ,	162
<i>Plurals of Paucity</i> ,	162
<i>Plurals of Multitude</i> ,	163-165
<i>Of the Last of Plurals</i> ,	165-166
<i>Of the Declension of Nouns</i> ,	166-168

ON THE ARABICK PRONOUNS.

<i>Of the Separate Pronouns</i> ,	169
<i>Of the Affixed Pronouns</i> ,	169-171
<i>Of the Reflective Pronouns</i> ,	171
<i>Of the Demonstrative Pronouns</i> ,	171-173

Arabick Adverbs, Prepositions, Conjunctions, Interjections, 173-175

<i>On the Arabick Syntax</i> ,	176
<i>On the Combination of Words</i> ,	176-179

CONTENTS.

xxv

<i>The Concordance of the Subject with the Predicate,</i>	page 179-181
<i>On the Objective Cases of Verbs,</i>	181
<i>On the Use of the Tenses,</i>	182-183
<i>On the Terms of Circumstance and Discrimination,</i>	183-185
<i>Of the Numerals,</i>	185-186
<i>Of the Abstract Verbs,</i>	186
<i>Of the Particles affecting the Terminations of the Present</i>	
<i>Tense,</i>	186-188
<i>On the Passive Verb,</i>	188
<i>Of Particles Affecting the Cases of Nouns,</i>	188-189
<i>Of the Vocative Particles,</i>	190
<i>On the Definite Article ال,</i>	190-191

APPENDIX II.

ON THE PERSIAN PROSODY,	192
<i>On the Quantity of Syllables,</i>	192-195
<i>On the Feet used in Persian Prosody,</i>	195-196
<i>On the Measures of the different kinds of Verse,</i>	196
<i>Examples,</i>	196-201

APPENDIX III.

<i>Praxis. A Persian Fable with an Analysis,</i>	202-228
<i>Poetical and Prose Translations of a Persian Song,</i>	229-232

APPENDIX IV.

<i>A Vocabulary with Advertisement,</i>	233-281
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سج دوزش شش طمع
تک کل ل م ن و ه ه ل ل ا ا ی

بست سج بد برش شش طمع
تک کل ل م ن و ه ه ل ل ا ا ی

جاست سج جد حرس شش طمع
تک کل ل م ن و ه ه ل ل ا ا ی

مرکز در بند کے مہرومان

سحر زین مهوش آن آید و
 دعا گوئی این و نعمت باد و
 خدایا خدایا خدایا
 در پیش تو منم که گدازم

نہیں آؤں۔ اودہ

سایست سچ شد سرش شش سبب
سوق سگ سبب شش سبب سلاسی

صا صت صج صد صر شخ صو
صق صک صخ صر صر صر صر

طا طت نج طر طر شط طط
طق طک نط طط طط طط طط

عاقبت عجم عرس عیش عرص عطا ع
عق عک علی عم عن عجم علا عی

ما فت فج د فر و شش مضط مع
فل فم وفن مهنه فلا في

ماکتی کج کہ گرسش کضط کف
کتق کاکل کم کج کہ کلا کی

ماست مجده مرشش منضط مع
 تنکاک مل مهم بنو محمده ملا می

ماست مجده مرشش منضط مع
 تنکاک مل مهم بنو محمده ملا می

اجب دینو خطی کلین قرضت شد ضطع لا
 البعد المذنب القبر عید الحیدشی رین غفر ذوبه

کتاب
شکرستان
در تصریف و نحو پارسی

A
GRAMMAR
OF THE
PERSIAN LANGUAGE.

OF THE LETTERS.

1. THE learner is supposed to be acquainted with the common terms of Grammar, and to know that the Persians write their characters from the right hand to the left.
2. There are thirty-two Persian letters.

ON THE ALPHABET.

V.

IV. III.

II.

I.

EXEMPLIFICATIONS.

FINALS. INITIALS AND MEDIALS.

Final Unconnect.	Final Connect.	Med.	Init.	Con- nected.	Uncon- nected.	Con- nected.	Uncon- nected.	Power.	Name, Oriental.	English.
ا or .	با	بار	ابر	ا	ا	ا	ا	a	الف	alif
اب	شب	صبر	بر	ب	ب	ب	ب	b	با or بي	bā or bē
تاپ	چپ	سپر	پر	پ	پ	پ	پ	p	پي	pē
مات	دست	متر	تپ	ت	ت	ت	ت	t	تا تي	tā tē
روث	عبث	بشر	ثور	ث	ث	ث	ث	th or s	ثا ثي	thā, thē, or s
تاج	کچ	شجر	جبر	ج	ج	ج	ج	j	جيم	jīm
پوچ	هيچ	بچه	چپ	چ	چ	چ	چ	ch	چيم چي	chīm chē
راح	صبح	بحر	حر	ح	ح	ح	ح	h	حا حي	hā hē
باغ	يخ	نخم	خر	خ	خ	خ	خ	kh	خا خي	khā khē
صاد	صد	فدا	در	د	د	د	د	d	دال	dāl
بود	کاغذ	نذر	ذم	ذ	ذ	ذ	ذ	z	ذال	thāl or zāl
مار	مر	مرد	رم	ر	ر	ر	ر	r	را ري	rā rē
باز	گز	بزم	زر	ز	ز	ز	ز	z	زا زي	zā zē
کار	پاڻڙ	غريب	ژرف	ژ	ژ	ژ	ژ	z	ژا ژي	zhā zhē
باس	بس	فتق	سر	س	س	س	س	s	سين	sīn
باش	پيش	نشد	شد	ش	ش	ش	ش	sh	شين	shīn
خاص	نص	قصد	صد	ص	ص	ص	ص	s	صاد	swād
غاض	بعض	حضر	ضد	ض	ض	ض	ض	z	ضاد	zwād

V.

IV. III.

II.

I.

EXEMPLIFICATIONS.

FINALS. INITIALS and MEDIALS.

Final Unconnect.	Final Connect.	Med.	Init.	Con- nected.	Uncon- nected.	Con- nected.	Uncon- nected.	Power.	Name. Oriental.	English.
ط	ط	ط	ط	ط	ط	ط	ط	t	طا	tō
ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ẓ	ظا	zō
ع	ع	ع	ع	ع	ع	ع	ع	ʿ	عين	ain
غ	غ	غ	غ	غ	غ	غ	غ	gh	غين	ghain
ف	ف	ف	ف	ف	ف	ف	ف	f	فا . في	fā fē
ق	ق	ق	ق	ق	ق	ق	ق	k	قاف	kāf
ك	ك	ك	ك	ك	ك	ك	ك or ك	k	كاف	kāf
گ	گ	گ	گ	گ	گ	گ	گ	g hard	گاف	gāf
ل	ل	ل	ل	ل	ل	ل	ل	l	لام	lām
م	م	م	م	م	م	م	م	m	ميم	mīm
ن	ن	ن	ن	ن	ن	ن	ن	n	نون	nūn
و	و	و	و	و	و	و	و	v, w	واو	wāw
ه	ه	ه	ه	ه	ه	ه	ه	h	ها	hā hē
ي	ي	ي	ي	ي	ي	ي	ي	y	يا	yā yē
لا	لا	لا	لا	لا	لا	لا	لا	lā	لام الف	lām-alif

3. The second and fourth columns of these letters, counting from the right hand, are used only when they are connected with a preceding letter; as, محمد Muḥammad. Every letter may be connected with

that which follows it, except these seven ; ا alif, د dāl, ذ zāl, ر rē, ز zē, ج jē, and و wāw, which are never joined to the following letter, as will appear from the words برگ barg, *a leaf* ; داورى dāvarī, *a dominion*.

Though the true pronunciation of these letters can be learned only from the mouth of a Persian or an Indian, yet it will be proper to add a few observations upon the most remarkable of them.

OF THE CONSONANTS. حُرُوفِ تَهَجِّي

4. The consonants ا, و, and ي, occasionally become quiescent, as will be explained hereafter. ا, when a consonant, is said to be a slight aspirate like our *h* in *humble*, *hour*, &c. و has the power of *v*, or *w* ; and ي, that of *y*.

5. These letters, are, in words purely Persian, occasionally changed for others : e. g. ا alif for ي yē, as ارمان armaghān or یرمان yarmaghān, *a present* ; so, و for ب, پ, and ف ; as, نوشته nawishtah or نبشته, *a writing* ; وام or پام wām or pām, *a debt* ; یاه or یاه yāvah or yāfah, *obscure*. Alif ا too is often omitted in the beginning of words ; as, شکم shikam, for اشکم ishkam, *the belly* ; so in English, *stablish* or *establish*. This alif is termed الفِ وصل alifi waṣl, *alif of connection*. The letters, ا, و, and ي, will occasionally coalesce with the preceding vowels, so as entirely to lose their power as consonants.

6. The letter ب is pronounced like our own *b*. It will occasionally

change in Persian words to ف, or و; as زبان zubān, or زبان zufān, *the tongue*; نهیب nahīb, or نهيو nahīv, *fear*.

7. The پ has the power of our *p*, and is occasionally changed into ف; as پیل pīl, or فیل fil, *an elephant*.

8. ت is the dental *t* of the French and Italians. Arabick nouns terminating in this letter (which generally has the form *t̄* in that language,) sometimes take silent *s*, when used in the Persian. It is occasionally redundant, as بالشت for بالش, bālisht for bālīsh, *a pillow*.

9. ث has the power of *th* in *thin*, but is often pronounced like *s*, in *sin*.

10. ج has the sound of our *j*. It is sometimes changed into ژ, ز, ت, or ش, or ک: as تارات tārat, for تاراج taraj, *spoil*; چوزه chūzah for چوجه chūjah, *a chicken*; کز k̄azh for کج k̄aj, *crooked*; کاش k̄ash for کاج k̄āj, *would*! اخشیک or اخشج, akhshīk, or akhshīj, *contrary*.

11. چ is pronounced like our *ch* in *church*, and occasionally changes with ژ, ز, ش, or ص; as, پچشک pichishk, or پزشک pizishk, *a physician*; کاج k̄āch or کاز k̄āzh, *a pine tree*; کاجی k̄āchī, or کاشی k̄āshī, *a vessel*, so called; چین chīn, or صین fīn, *a wrinkle*.

12. ح is a very strong aspirate, and may be expressed in our characters by *h* (with a dot under it, to distinguish it from *s*), as حال hāl, *a condition*. The letters ح ث ط ظ ط ض ص occur only in words originally Arabick.

13. **خ** is formed in the throat, and produces that kind of inarticulate vibration which is made in preparing to expectorate. The Germans have the sound, and express it by *ch*; we use *kh* as its substitute; as, **خان** khān, *a lord*. This letter changes into **ق**, **غ**, or **س**, as, **ستیک** satīkh or **ستیک** satīgh, *an arrow*; **چخماخ** chakhmākh, or **چتماق** chakmāk, *a flint*; **خاک** khāk, or **هاک** hāk, *an egg*.

14. **د**, answers to our *d*, except that it is dental; i. e. is pronounced with the tip of the tongue against the fore-teeth. When preceded by a vowel, it is occasionally written and pronounced like the following **ذ**, as **گنبد** or **گنبد** gumbad or gumbath, *a tower*. It is sometimes changed to **ت**, as **دراج** durāj, or **تراج** turāj, *the name of a certain bird*.

15. **ذ**. This letter, which the Arabs pronounce like *th* in the word *thine*, is sometimes pronounced like **ز** *z*. For this reason, perhaps, they write **گذشتن** or **گزشتن** gužashtan, *to pass*.

16. **ر** rē, has the power of our *r*, and is sometimes changed into **ل** lām, as **الوند** alwand, or **اروند** arwand, *a mountain*, so called.

17. **ز** zē, has the sound of our *z*, as **لآلہزار** lālahzār. It is occasionally changed into **ج**, **س**, or **غ**; as **روز** rōz (or rüz), or **روج** rōj, *the day*; **ایاز** ayāz, or **ایاس** ayās, *a proper name*; **گریز** gurīz, or **گریغ** gurīgh, *flight*.

18. **ژ** j, This letter has the sound of our *s* in the word *pleasure, treasure*; and corresponds precisely with the soft *g* of the French in *gens*, or *j* in *jour*. It may be expressed in our characters by **j** with two

dots, as ذالہ jālah, *dew*. It occasionally changes into ج, as کائر kāj, or کاج kāj, *squinting*.

19. س sīn, is our *s*, as سليم salīm, *Salim*. It changes into ش, ج, or خ, as خروس khurūs, or خروج khurūj, *a cock*; فرشته firistah, or فرشته firishtah, *an angel*; اماس amās, or اماء amāl, *a swelling*.

20. ش shīn, is pronounced like our *sh*, and changes into چ, ج, or س, as کاش kāsh, or کاج kāj, *would*; پاشان pāshān, or پاچان pāchān, *sprinkling*; شار shār, or سار sār, *a bird* so called.

21. ظ ٲ ط ٲ ض ٲ ص. These four letters are pronounced by the Arabs in a manner peculiar to themselves; but, in Persian, they are confounded with other letters. ص differs little from س as صد در sad dar, *the name of a Persian book*; and ط has nearly the same sound with ت as عطر tītr, *essence*; a word often used in English, since our connexion with India, to denote the precious perfume called *otter of roses*. The word is Arabick, as the letters ط and ع sufficiently prove. ض and ظ differ very little from ز; as نضامی Nizāmī, *the name of a poet*; خضر Khizār, *the name of a prophet in the eastern romances*.

22. ع and غ gh. These two letters are extremely harsh in the pronunciation of the Arabs. The sound of ع, says Meninski, *est vox vituli matrem vocantis*. It is an extremely deep guttural, without any audible aspiration; but, as no letters can convey an idea of its force, we have, in imitation of Meninski, used the Arabick form in combination with the

or بستاخ bustākh, *proud* ; اوك awg, or اوج awj, *the summit* ; گلوله gu-lūlah, or غلوله ghulūlah, *a bullet* ; سرگین sargīn, or سرقین sarkīn, *dung*.

26. ل lām, has the power of our *l* : it occasionally changes to ر, as زلو žalū, or زرو zārū, *a leech*.

27. م mīm, is pronounced like our own *m* : it is sometimes changed into ن, as بام bām, or بان bān, *an upper floor*.

28. ن nūn, when commencing a syllable, takes the sound of our *n* ; terminating one after a long vowel, it takes a scarcely perceptible nasal sound, which may be represented by *n̄* : before گ, and ending a syllable, this sound is quite audible, as in our word *king* ; but, when preceding ب, similarly situated, it is pronounced like *m*, as سنبل šumbul, *a hyacinth*. Nūn, with this nasal power, is termed نون غنة nūnāy ghunnah.

29. ه hē, is a slight aspiration, as in بهار baḥār, *the spring* ; in this case it is termed مظهر muẓḥar, i. e. *apparent*. At the end of a Persian word it is often unaspirated, as كه keh, which has the same pronunciation as the Italian *che, what*. In this case it is termed مخفی khafī, مخفف mukḥṭafī, *hidden*, or مخفف mukhaffaf, *made light*. In the first case it may be represented by *h̄*, in the second by *h*. When it has two dots over it, thus ه̄, it is pronounced as ت t. This letter interchanges with ا, ج, or ح, as هيج hīch (or ḥech), or ايج īch (or ēch), *any* ; ماه māḥ, or مāj, *the moon* ; هيز hīz, or حيز ḥīz, *a coward*.

THE VOWELS. حركات (motions.)

30. The short vowels are expressed by small marks, two of which are placed above the letter, and one below it; as, **بُ بَ بْ**.*

These marks, viz. (´) called فَتْحَة fathah, or زَبَر zābar; (َ) كَسْرَة kesrah, or زَيْر zayr; (ˆ) ضَمَة ṣammah, ضَم ṣam, or پِش paysh, not followed by either of the letters ا, و, or ي, represent the short vowels *a*, *i*, and *u* respectively; thus, **بَ** forms the syllable *bă*; **بِ**, *bĭ*, (or *bĕ*); and, **بُ**, *bū*. In this system, however, the consonant must always begin the syllable. But, if ا, و, or ي, be found to follow the marks (´) fathah, (ˆ) ṣammah, or (َ) kesrah, respectively, the syllable so formed will then be long; as **بَا** *bā* (occasionally *bū*),+ **بُو** *bū*, and **بِي** *bī*. In this case ا, و, and ي, are said to be *quiescent* and *homogeneous* with the vowels preceding them.

31. When, however, و, or ي, follows fathah (´) not being homogeneous with either of them (Art. 30), the syllable so formed will be a diphthong; thus, **بَو** *bau* or *baw*, where *aw* is sounded as *ow* in *cow*, **بَي** *bai*, where *ai* has the sound of *i* in *bite*.

32. When ا commences a syllable, and is accompanied by either of

* According to Erpenius (´) and (ˆ) will, when over the last letter of words, or over the letters ح, خ, ص, ط, ظ, ع, غ, be pronounced as *a* open, or *o* obscure, respectively: when over any other letters, the (´) will take the sound *ay* in *day*; the (ˆ) the obscure *o* of the Dutch and Italians.

+ That is, when ا follows; as, **نَان** *nān* or *nān*, *bread*: but this is rarely heard except in Persia.

the vowel marks, the combination thus formed will be equivalent to our *a*, *i*, or *u*, respectively; as اَ, اِ, اُ.

33. The vowels are, in this case, often accompanied also by an additional mark called (ْ) همزة ḥamzah, which is only another form of alif, as اِء or اِء, اِء; اِء or اِء, اِء; اِء, or اِء, اِء. Whenever a syllable is concluded, and by the accident of the Grammar it is necessary to add another, beginning with a vowel, the ḥamzah (ْ) must be prefixed, in order to enounce such accidental vowel; as, بَدِيّ bad-ī, *badness*; رَئِيس ra-is, *chief*; دَاوُد dā-ūd, *David*. In this case, the keṣrah may be placed either above or below such word, provided it be beneath the (ْ) ḥamzah; as, بَدِيّ or بَدِيّ. This mark, when softened in the pronunciation of a Persian, is termed همزه مُلَيِّنَة ḥamzahay mulaiyinah, softened ḥamza.

34. When the vowel marks are doubled thus, (ً) or (ٌ) (ً) (ً) they take the sound of *un*, *an*, or *in*, respectively. This is called تنوين tanwīn, or nunnation.

35. When و or ي is preceded by (ْ) ḥam, or (ْ) keṣrah, respectively, the first will sometimes take the sound of *o*, the second of *ay*, as in the words رَوْز rōz, *day*, and شِير sher, *a lion*; where the *o* and *ay* are pronounced, the first as *o* in *rose*, the second as *ay* in *day*. These sounds of و and ي are unknown to the Arabs, and are therefore called وَاوُيَايَ, وَءِء wāw and يَاءِ yā unknown. In the other cases they are termed مَعْرُوف, or *known*.

36. The sounds to be given to the English vowels in these examples are, *a*, as *u* in *bun pun* ; *ā*, as *a* in *all* ; *u*, as *oo* in *good* ; *ū*, as *oo* in *boot* ; *i*, as *i* in *bid* ; *ī*, as *ee* in *greet* ; *ai*, as *i* in *bite* ; *ay*, as *ay* in *day* ; and *aw*, as *ow* in *cow*.

37. There are, moreover, some cases in which the letter و entirely loses its sound. This happens when it follows خ, having the vowel fathāh, (and sometimes kaṣrah or žam), and is succeeded by ل, which is also followed by either پ, د, ز, ر, س, ش, ن, ي or ة, quiescent, (i. e. having no vowel). In this case it is called واو معدوله wāway maʿdūlah, or واو اشمām wāway Ishmām : as, خواب pronounced khāb, not khwāb, *sleep* ; خوان khān, *a table*. According to some the و is slightly sounded.

38. The mark (°) called سُكُون sukūn or جَزْمَة jaẓmah, placed above any consonant, shows that the syllable ends there, as سَمَرْقَنْدِي Sa-mar-kan-di, *a native of Samarcand*.

39. The other orthographical marks are medda (˘), teshdid (ˆ), and waṣlah (˜).

40. Medda is only another form of ا alif,* as آن for آn ān.

41. Teshdid (ˆ) which is nothing more than an abridgment of the

* The ancient Syriac form of alif is ܐ, which, leaving out the stroke ܐ, becomes ܐ, is still preserved in Medda. Hence words given in the native dictionaries with two alifs, as اَمَدَن, are always found written in other books with 1 alif and medda ; thus ٲ, which amounts to the same thing.

word **سَدَّ** *strong*, shows that the consonant, over which it is placed, is to be doubled, as **طُرَّة** *turrah*, a lock of hair.

Waṣlah (◌~) is only an abridged form of the word **صَلَة** *conjunction*, (the **ل** *lām* being omitted, and the **س** taking the form ~, which it often does), is used in the Arabick only, for the purpose of connecting the last vowel of any word, with the initial syllable of the following one : thus, **عَفَاكَ اللَّهُ** {afāka'llāh}, *God forgive thee*; where the **فَا** *fathah*, with which the former word ends, is joined by **waṣlah** to the succeeding **ل** *lām*; so that the intervening **ا** *alif* becomes entirely mute, and the two words are read as one.

42. As the vowels will not all be given in this edition, it is necessary here to inform the reader how he is to supply them. First, every Persian word will end in a quiescent consonant, i. e. a consonant followed by no vowel. Secondly, **و** or **ي**, following any consonant, and having no orthographical mark, will be read as *o* in *rose*, or *ay* in *day*, respectively; i. e. they will stand for **و** or **ي** *majhūl* (Art. 35). In the next place, every consonant, (except these last-mentioned) having no orthographical mark, will be read with a (◌◌) *fathah*. Sufficient exemplifications will presently be given.

43. The letters of the alphabet have also numerical values, which are frequently used in dates and books of science. The following arrangement

forms a sort of *memoria technica*, and gives the letters in the order in which they are numbered.

کَلِمَن	حَطِي	هَوَز	اَبَجِد
۵۵ ۵۵ ۵۵	۱۰ ۶ ۴	۷ ۵ ۳	۴ ۳ ۲ ۱
ضَطْن	نُتْنَد	قَرَشَت	سَعَفَص
۱۰۰ ۵ ۱۰۰	۱۰۰ ۱۰۰ ۵۰۰	۴۰۰ ۳۰۰ ۱۰۰	۵۵ ۵۵ ۷۵

44. The method of combining the letters together according to their values, as here given, is called *حِسَابِ جَمَل*, of which the following is an example;

• مَجْمَعُ الْفَضْلِ بُو عَلِي سِينَا در شَجْعِ آمَدِ از عدم بوجود
در شِصَا كَرْدِ كَسْبِ جَمَلُهُ عُلُوم در تَكْزِ كَرْدِ اَيْنِ جِهَانِ پَدْرُود

“The assemblage of every excellence, Bū ʿalī šīna, in *Shajāʿ*, (373 of the *Higera*) sprung from non-existence into life: in *Shāṣā* (391) he studied all the sciences; and in *Takāz* (427) he bade the world farewell.”—*Lumsden’s Grammar*, Vol. I. page 38. For the several sorts of composition of this kind, see the Grammar attached to the King of Oude’s Persian Dictionary, p. ۱۲۵.

45. As the vowels are seldom written in either Persick or Arabick manuscripts, and as those points which serve to distinguish several of the letters are often omitted by the transcribers, recourse has been had to the following method, in order to preserve the correct pronunciation of words.

46. When a word occurs, the true pronunciation of which it is important to retain, the writer first gives the word, and then describes every letter and vowel in it. In the *Burhāni Kātib* (a Persian dictionary so called), for instance, in the section commencing with شد, we have بیان بیانِ هشتم در شین نقطه دار با دال بی نقطه, i. e. “The eighth description, on (words with) a pointed shīn (ش) with unpointed dāl (د).”

The first example given is شد, which is thus described ; بضم أول و سکون ثانی. The first letter with žam, the second with suḵūn : the word then, is to be pointed شُ, and pronounced *shud*.

47. We shall now notice the methods usually employed by the lexicographers and scholiasts of Persia and Arabia, by which they designate the various letters. It will be seen that several of the letters differ only in having, or not having, points ; or, in the different position and number of the points. Those which have no points, but are similar in form to others which have, are ع ط ص س ر د ح. These are, therefore, said to be بی نقطه, غیر منقوطة, مهمله, or the like. Those which are similar to others in form, but differ in having points, as خ, &c. are said to be نقطه دار, منقوطة, معجمه.

48. Other letters which are peculiar to the Persians only, as چ, پ, ژ, ک, are called فارسی or عجمی, i. e. *Persian* ; others, which are common to both the Persians and Arabians, are termed تازی or عربی, i. e. *Arabick*.

Those, again, which differ from others only in the number and situation of the points, as ب, ت, ث, &c. may be described either by mentioning the word of the اَبْجَد (or *memoria technica*, Art. 43,) in which they are found, or by a description of the number or situation of the points; ب, for instance, may be termed either اَبْجَد, بِأَيِّ اَبْجَد, بِأَيِّ تَاوِي, بِأَيِّ مُثَنَاتٍ فَوْقَانِي, i. e. *The bā of Abjad, the Arabian bā, or the bā with one point.* The ت may be described by تَائِي مُثَنَاتٍ فَوْقَانِي. *The ت having two points above it,* or تَائِي قَرَشْت, *the ت of the class قَرَشْت*, and so of the rest; excepting ق and ف, which are usually designated simply by their names, or by that of the word in *Abjad*, in which they occur.

49. The letters of the alphabet have been divided by the Arabian grammarians into several classes. The four following only, need be noticed in this place: viz. 1. The radical letters (أَصْلِيَّة). 2. The servile (زَوَائِد). 3. The solar letters (شَمْسِيَّة); and 4. The lunar letters (قَمَرِيَّة). The radical letters, may be any letters of the alphabet; but of these, those contained in the words يَتَسَمَّنُوا بِفُلْكَ may occasionally be servile; that is, they may be employed in forming some part or other of the conjugation of the verb, or of the derivative nouns. In searching for a root, therefore, if a word exceed three letters (generally), and one or more of these letters occur in it, it is usual to strike them out.

50. The letters termed *solar* are ت, ث, د, ذ, ر, ز, س, ش, ص, ض,

ط, ظ, ل, and ن. This distinction is to show, that when any one of these happens to follow the Arabick definite article *ال*, *the*; the ل of the article loses its own sound, and takes that of the solar letter which follows it; so that the solar letter is considered and pronounced as being doubled; as *الشمس* *Ashshamsu*, *the sun*. The remaining letters of the alphabet are said to be lunar.

OF THE FIGURES. *ترخيم* Tarkhīm and *اماله* Imālah.

51. By the first, a ن may be cut off from the beginning of any word; as, *نَشِيب* for *شَيْب*; by the second, an ا alif, preceded by (ـَ), may be read as ي preceded by (ـَ), for the mere purpose of rhyming with some other word, as, *نِقَاب* for *نَقِيب*. These take place only in poetry.

52. I would advise the learner not to study the parts of speech until he can read the Persian characters with tolerable fluency, which he will soon be able to do, if he will spend a few hours in writing a page or two of Persian, in English letters (following the system of orthography used in the following example), and restoring them after a short interval to their proper characters by the help of the alphabet. In reading, he should be careful not to take more than one syllable at a time, which he will easily do by observing where the (ـُ) *ṣukūn* is placed. I shall now close this section with a piece of Persian poetry written both in the

Asiatick and European characters : it is an ode by the poet Hafiz;—a translation of it will be inserted in its proper place. *page ... 229.*

اگر آن تُرکِ شیرازی بدست آرد دِلِ مارا
بِخَالِ هِنْدَوِشِ بَخْشَمِ سَمَرْتَنْدُ وِ بُخَارَا

Agar ān ṭurkāy Shīrāzī badašt ārad dilay mārā

Bakhālay hindavish bakhsham Samārkan-do Bukhārārā.

بِدِه سَاقِی مِی باقی کِه در جَنّت نَخَوَهِی یَافْت
کَنارِ آبِ رُکْناباد وِ گُلگَشْتِ مُصَلّا

Bidih sākī ma-ay bākī kih dar jannat nakh'āhī yāft,

Kanā-ray ā-bāy ruknābā-do gulgash-tay muṣallārā.

فِغانِ کِینِ لُولِیانِ شوخِ شِیرِیَنگَارِ شَهرِ آشُوبِ
چُنانِ بُردَنْدِ صَبَرِ از دِلِ کِه تُرکانِ خَوانِ یَعْمَرا

Fighān kin lūliyā-nay shō-khay shīringā-ray shahr āshūb

Chunān burdandi ṣābraz dil kih ṭurkān kh'a-ni yaghmarā.

زِ عِشْتِی نَاتامِ ما جَمالِ یارِ مُسْتَغْنِیست

بَابِ وِرنِگ وِ خَال وِ خَطِّ چِه حاجتِ رُویِ زِبارا

Zi 'ish-kay nātamā-may mā jamā-lay yā-rāy mustaghništ

Bā ūbū ran-gu khā-lū khatt chih hājaṭ rō-āy zībārā.

حَدِیثِ از مُطَرِب وِ مِی گو وِرازِ دَهرِ کَمترِ جَوِ
کِه کَس نَگشود وِ نَگشاید بِحُکْمَتِ اِینِ مَعْمَرا

Hadithaḡ muṭri-bū may gō wa rā-ḡay dahrāy kaṡtar jō
 Kih keṡ nag'shū-do nag'shāyad baḡikmaṡ in muḡammārā.

من از آن حُسنِ روز افزون که یوسف داشت دانستم
 که عشق از پرده عصمت برون آرد زلیخارا

Manaz ān ḡuṡ-nāy rōḡ-afzūn kih Yūsuf dāshṡi dāniṡtam
 Kih ~~ḡisṡmaz~~ pardah-ay ḡiṡmaṡ birūn ārad ḡulikhārā.

نصیحت گوش کن جانا که از جان دوستتر دارند
 جوانان سعادتمند پند پیر دانارا

Nasiḡaṡ ḡōshāy kun jānā kihaz jān dōṡṡitar dārand
 Jawānā-nay saṡādatman-day pan-day pī-rāy dānārā.

بدم گفتمی و خرسندم عفاک الله نگو گفتمی
 جواب تلخ میزید لب لعل شکر خوارا

Badam ḡuṡṡi wa khurṡandam ḡafākallah niḡū ḡuṡṡi
 Jawā-bay ṡal-khay mīḡibad la-bay laḡ-lay ṡaḡar kh'ārā.

غزل گفتمی و دُر سفتی بیا و خوش بخوان حافظ
 که بر نظم تو آفشانند فلک عقد ثریارا

Ghaḡal ḡuṡṡi wa durr suṡṡi biyā ū khush bakh'ān ḡāfiḡ

Kih bar nāḡ-may ṡo afṡhānad ṡalak ḡikday thuraiyārā.

53. In this specimen of Persian writing the learner will observe a few combinations of letters, which he must by no means forget; the most difficult of these are formed with ح, چ, or خ, which have the singular

property of causing all the preceding letters to rise above the line, as ^{بُخَارَا} bukhārā, ^{نَخْجِير} nakhchīr, ^{تَصْحِج} taṣhīḥ. The letters that precede *m*, are also sometimes raised. And, as the vowels are here applied according to the rules of prosody, he will find a few vowels lengthened, as well as some contractions made, not hitherto accounted for. In future examples the prosody will be disregarded. Some of the contractions, however, should be explained; و, for example, is often pronounced in connection with the preceding word, as ^{سَمَرْقَنْد} samarkan-do; for which, perhaps, no better reason can be given than, that facility of pronunciation requires it to be so. The *l* in *از*, also receives its vowel from the preceding word; because it has no proper vowel of its own. In this case *l* is called the conjunction alif. (Art. 5.)

54. The Arabick characters, like those of the Europeans, are written in a variety of different hands; but the most common of them are, the ^{نِسْخِي} Nis̄khī, the ^{تَعْلِيق} Taʿlīq, *hanging*, or *common place*; and the ^{شِكْسْتَه} Shik̄estah, or *broken*. Most books are printed in the Nis̄khī hand, and all Arabick manuscripts, as well as many Persian and Turkish histories, are written in it; but the Persians write their poetical works in the Taʿlīq, which answers to the most elegant of our Italick hands. As to the Shik̄estah, it is very irregular and sometimes very inelegant; it is chiefly used as the cursive hand for business and correspondence:

but this hand, however difficult and barbarous, must be learned by all men of business in India, as the letters from the Princes of the country are seldom written in any other.

OF THE NOUNS, أَسْمَا
AND FIRST OF GENDERS, جِنْسِ.

55. The reader will soon perceive with pleasure a great resemblance between the Persian and English languages, in the facility and simplicity of their form and construction ; both have no difference of termination to mark the gender, either in substantives or adjectives : all inanimate things are neuter ; and, animals of different sexes, either have different names, as پسر *piṣar*, *a son, a boy* ; کَنیز *kanīz*, *a girl* ; اَسَب *asp*, *a horse* ; مَادِيَان *mādiyān*, *a mare* ; or are distinguished by the words نَر *nar*, *male*, and مَادَه *mādah*, *female* ; as شیرِ نَر *shēray nar*, *a lion* ; شیرِ مَادَه *shēray mādah*, *a lioness* ; these particles, however, are usually applied to irrational beings.

56. Arabick words indeed are often made feminine by receiving a silent (خفي Art. 29) final *z*, as مَعشُوق *maʿshūq*, *a friend* ; *amicus*, مَعشُوقَه *maʿshūkah*, *a mistress* ; *amica*, as in this verse :

گُل در بَرَوَمِي بَر کَفِّ و مَعشُوقَه بکَامَسْت

The rose in my bosom, the wine on my palm, and the beloved is to my desire.

57. But, if such noun do not signify a rational being, they consider it

as neuter, and change the final *z* into ت, and drop the (°) tanwīn, as نِعْمَةٌ *niʿmaṭun*, a benefit, نِعْمَت : and, indeed, nouns ending in ت, are, for the most part, borrowed from the Arabs.

OF CASE. أَعْرَابُ

58. Persian nouns have no variety of termination corresponding with the “cases” of European Grammars, but, when it is necessary so to construe them as to give a sense equivalent to these cases, we may either use a particle, or add the vowel *keṣrah* to the preceding word. This *keṣrah* is generally termed كَسْرَةٌ تَوْصِيفِي, the *keṣrah* of description.

59. An equivalent to a nominative will stand in need of no such addition. A genitive will be obtained, either by adding the *keṣrah*, as above, or by using a particle, as مَرْدِ خُدا *marday khudā*, a man of God ; or زرِ خاتمی *khātainay az zar*, a seal of gold ; where از is equivalent to *of*, or *out of* : or اسپرِ را زین *asprā zīn*, the horse's saddle ; where را is equivalent to *to*, or *for*.

60. But if the preceding word end in silent *s*, (Art. 29) *keṣrah*, when added, must receive the soft *hamzah* (Art. 33) as چشمه حیوان *chashma-āy haiwān*, the fountain of life. If, however, such word terminate in the aspirated *s* (Art. 29), then the *keṣrah* will be added, as before : e. g. راهِ باغبان *rahāy bāghbān*, the path of the gardener.

61. If the preceding word end in either و, or ی, quiescing in its homogeneous vowel, respectively (Art. 30), the soft *hamzah* will also be

used, but will be followed by the *يَايَ* مجهول (Art. 35) میوهای شیرین maywahā-ay shīrīn, *sweet fruits* ; *روئی من* rū-ay man, *my face* ; *نیکي خدا* naykī-āy khudā, *the goodness of God*. But, if و have a (') faṭḥah preceding, or be doubled, the *ḳeṣrah* will be added as before (Art. 59), e. g. *پرتو شما* partawāy shumā, *your light*. But *ی*, in this case, will receive *ḥamzah* ; as, *می باقی* ma-āy bākī, *the remaining wine*.

62. The force of a dative case may be given, either by prefixing the particle *به* bah, *to, for, &c.* or, by adding *را* rā ; as, *به پسر* or, more usually, *پسر* bapīsar, or *پسر را* piṣarrā, *to, or for, the boy*.

63. — That of an accusative, by adding *را* only ; as, *پسر را*, *the boy, puerum*. In this case the particle *مر* is sometimes also prefixed ; as, *مر او را* mar ōrā dīdam, *I saw him*. Of this, more hereafter.

64. A vocative is made either by placing *ای* ay before any word, or poetically, by adding *ا* alif : e. g. *ای پسر* ay piṣar, or *پسرا* piṣarā, *O boy*. The following is an example from Saʿdī :

بَلَبَلَا مُرَدَّةٔ بَهَارِ بِيَارِ خَبَرِ بَدِ بَيَوْمِ بَارِ بَغْدَادِ

Bring, O NIGHTINGALE, the tidings of spring ; leave the bad news to the owl.

The next is from Hāfiẓ.

سَاقِي بِيَارِ بادِه كِه آمَدِ زَمَانِ كُگل
تا بِشَكْنِیمِ تَوْبَه دِگَرِ دَرِ مِیَانِ كُگل

حَافِظِ وِصَالِ گُلِ طَلِیِّیِ هَمَّجُو بَلْبَلَانِ
 جَانِ کُنْ فِدَائِیِ خَاکِ رَهْ بَاغْبَانِ کُلِّ

Cupbearer, bring the wine, for the season of the rose is come, that we may again break (our vows of) repentance in the midst of the roses. O Hafiz, thou desirest, like the nightingales, the enjoyment of the rose : make (thy) soul the ransom of the dust of the path of the garden-keeper of the rose.

I shall in this manner quote a few Persian couplets, as examples of the principal rules in this Grammar ; such quotations will give some variety to a subject naturally barren and unpleasant,—will serve as a specimen of the Oriental style,—and will be more easily retained in the memory than rules delivered in mere prose.

65. An equivalent to the ablative case will be formed by placing the particle *از*, *from*, *by*, &c. before any noun ; as, *از پسر*, *from the boy*.

OF WORDS THAT ARE INDEFINITE, EXPRESSIVE OF UNITY,
 GREATNESS, &c.

66. Persian nouns being, for the most part generic, and being definite in their significations, may be made indefinite, or to express unity, by adding the *یائی* مجهول (Art. 35.) Example of the first case :

رَفْتَمِ بَاغِ صُبْحَدَمِیِ تَا چِیْنَمِ کُلِّ
 اَمَدِ بَگُوشِ نَاگِهَمِ آوَاژِ بَلْبَلِیِ

(On) *A morning I went into the garden that I might pluck A rose ;
suddenly the voice of A nightingale came to my ear.*

—Of the second, or unity.

که بر خاطرِ پادشاهان غمی
پریشان کند خاطرِ عالمی

*For, ONE vexation (only) upon the mind of Kings,
Desolates the happiness of A (whole) world.*

67. Without this *ی*, such words would either remain definite or take their generic signification ; as,

مَی خَواه و کُل افشان کُن

Call for the wine, and scatter the flowers.

68. If, again, any noun be first introduced in the indefinite form, and be again referred to, it will then retain its original form ; as,

درویشی بمقامی رسید درویش راه بیابان قطع کرده &c.

A CERTAIN DARVESH arrived at A place THE DARVESH having traversed the way of the desert, &c.

69. If, however, any qualifying word be added, this *ی* need not be used ; as,

پادشاهِ زادِ را شنیدم

I have heard of the son of a King.

Here the word پادشاه qualifies the word زاده, which therefore becomes definite to a certain extent.

70. Nearly allied to this, is the يائي اِشَارَه, تَخْصِيص, تَعْظِيْمِي, تَحْقِيْر, نِدَا, and رَحْمَت; for, if we can suppose *unity* to intimate any thing *rare* or *uncommon*, we can also suppose it to intimate, *notability*, *peculiarity*, *greatness*, *smallness*, *endearment*, *reverence*, or the like:* and such seems to be the character of the examples usually given under these heads.

1st. يائي اِشَارَه THE ي OF INTIMATION.

71. This also is a يائي مَجْهُول, and is sometimes termed يائي صِفَت, the ي of description, at others, the يائي مُضْمَر the occult ي, and then said to be equivalent to the word اَن, that, such, &c. It is always followed somewhere in the sentence by كِه that, which is then termed يائي تَفْسِيْر, the ك of explanation. This ي may be attached to nouns either singular or plural:—Example with a noun singular:

يَا دِ وَصْلِي كِه دِل از هَجَر خَبَر دَار نَبُوْد
دَر مِيَانِ اَيْنِ تَن وِيْران شُدِه دِيوار نَبُوْد

The remembrance of SUCH A MEETING, (or of the meeting is such) that

* So the Arabick noun of unity عِلْمَانَة, a singularly learned man; جِلْسَة, a peculiar mode of sitting.

the heart has been unmindful of absence : between this desolated body, the wall (of partition) remained not.

—With a noun plural :

حکایاتی کہ موقوف علیہ مقصدِ اصلی است

RELATIONS SUCH, *that upon them (our) original object depends.*

In the first case, *A meeting so singularly happy, &c.* ; in the second.

Relations so uncommon, or singular, that, &c.

OF THE *يَايِ* تَخْصِیْصُ و تَعْظِیْمُ, THE *ي* OF PARTICULARITY, AND OF

ASCRPTION OF GREATNESS.

72. This *ي* will, like the preceding مجهول, be attached to nouns either singular or plural ; as,

جاءه که زنان بر سر کنند

The (particular) GARMENT which women put on their heads.

With a plural noun :

آن امامانی که کردند اجتهاد
رحمت حق بر روان جملة باد

Upon the whole of THOSE (particular, or great), IMĀMS, who carried on religious warfare, may the mercy of the true (God) flow.

OF *يَايِ* تَحْقِیْرِ THE DIMINUTIVE *ي*.

Example :—

شاهبازی بشکارِ مگسي مي آيد

Where, according to the King of Oude's Grammar, the ي attached to the first word, is the يَّايُ تَعْظِيم; that to the last, the يَّايُ تَحْقِير. The translation will, therefore, be ;

A GREAT hawk hunts A LITTLE FLY.

OF THE يَّايُ نِدَا, THE ي OF SUPPLICATION, AND THE يَّايُ رَحْمَت.

THE ي OF ENDEARMENT.

The ي is, in each case, مَعْرُوف (Art. 36). In the first, it is found attached to one word only; viz. اَللهُ, *God*. Example of the first :

اَللهِ غُنْجَهْ اَمِيدِ بَغْسَا

(Gracious) *God ! open thou the bud of hope.*

— Of the second :

نُورِ چَشْمِي

*Light of (my) eye ! **

73. Besides the uses of ي here enumerated, we have also the يَّايُ نِسْبَت, the يَّايُ زَاوَد; the يَّايُ اِضَانَت, the يَّايُ مَصْدَرِي, and the يَّايُ لِيَاقَت.

74. The يَّايُ نِسْبَت, or ي of *relation*, is nothing more than the Arabick patronymic, of which some account will be given hereafter.

75. It may be necessary here to state, that this ي is مَعْرُوف (Art. 36) ;

* Some analogy may perhaps be perceived between this and the English *Deary, Tommy*, and the like.

and, that it will be retained in the construction termed اِضافت as, *مردِ هِنْدِي*, *an Indian man* : but, in this case, the first word will not take *kesrah* (as in Art. 59) : and, that after the silent *z*, (Art. 29), it is sometimes represented by *hamzah* ; as in the word *پستِه*, *embroidery* ; *پستِه*, *belonging to embroidery* ; at others, it changes the *z* into *g* ; as, *خانِه*, *a house* ; *خانِگي*, *belonging to a house*.

76. The *يَايِ زانْد* has no vowel, and is found attached to words ending in *l* or *w* quiescent, for the sake of euphony only ; as, *جا*, or *جاي*, *a place* ; *خُدا* or *خُدای*, *God* ; *بُخْشاي* for *بُخْشا*, *forgive* ; *مُو* or *مُوي*, *hair*, &c.

77. The *يَايِ اِضافت* has been noticed in Article 59. The *يَايِ مَصْدَرِي* and *لِيَاقت*, will be noticed hereafter.

78. It must be remembered, that, in all these cases, whenever the preceding word ends in any quiescent or silent letter, *hamzah* must be used before this *ي* ; as, *خُدا*, *God*, *خُدَايِ*, *رُو*, *the face*, *رُويِ*, *بد*, *badness* ; except in the case of silent *z* where *گ* happens to take its place. (See Art. 75.)

79. Any word ending in silent *z*, and receiving *ي* by *ء*, and coming before *است*, will require that this word be written *اِيسْت*, taking the vowel of the preceding word ; as, *اِفتابِه* *اِيسْت*, *āftabah-ayst*, *there is a vessel*.

80. We often find mention of a *يَايُ مُتَكَلِّمٍ*, *a ي of the first person*, in the native Grammars; as in *قَبْلَهُ كَاهِي*, *MY place of worship*; meaning *MY father*. Where *ي* is supposed to have this power; so, *خُدَا يَكَانِي*, *MY only deity*; *مُسْتَفِي*, *MY friend*; *خُدَاوَنْدِي*, *MY Lord*, &c.

OF NUMBERS, اعداد.

81. The Persian plural is formed by adding *آن* or *ها* to the singular: but these terminations are not wholly arbitrary; on the contrary, they are regulated with great precision. The names of animals generally form their plural in *آن*; as,

گُرگ gurg, *the wolf*. *گُرگان* gurgān, *wolves*.
پَلَنگ palang, *the tiger*. *پَلَنگان* palangān, *tigers*.

82. But, words which signify things without life, make their plurals for the most part by adding the syllable *ها*; as,

بال bāl, *the wing*. *بَالِهَا* bālḥā, *wings*.
ساحِل sāḥil, *the shore*. *سَاحِلْهَا* sāḥilḥā, *shores*.

Both these plurals occur in the following elegant distich:

شب تاریک و بیم موج و گردابی چنین هائل
 گُجا دانند حالِ ما سبکبارانِ ساحِلْهَا

The night is dark; the fear of the waves, and a whirlpool, so dreadful!

*How should those, WHO BEAR LIGHT BURDENS ON THE SHORE,
 know our situation?*

83. There are, however, a few exceptions to these rules : the names of animals sometimes make their plurals in ها, as well as in ان; as, شُتُرُ shutur, a camel; شُتُرْهَا shuturḥa, and شُتُرَانِ shuturān, camels; and, on the other hand, the names of things sometimes have plurals in ان, as لب lab, a lip; لَبَانِ labān, lips.

84. Substantive nouns, or attributives used as such, ending in ا or و, form their plurals in يان; as, دانا dānā, a learned man; دَانَايَانِ dānāyān, learned men; پَرِیْرُو, fairy-faced, pl. پَرِیْرُوِيَانِ. Those which end in silent س, signifying rational beings, are made plural by changing that letter into گان, as بچه bachah, an infant; بچگان bachagān, infants; sometimes written separately; as, فرشته farishta, an angel; فرشته گان farishtaḡān, angels.

But if such word end in the aspirated س, (Art. 29), the termination ان or ها, will be regularly added; as, پادشاه, the king; پادشاهان, kings; راه, way; راهها, ways.

If, however, a noun signifying any thing irrational end in silent س, this letter will be rejected in forming the plural; as, خانه, the house; خانهها, houses.

85. In some modern Persian books, as the life of Nādir Shāh, and others, the plural often ends in ات; or, in جات, if the singular has a silent final س.

Sing.	Plur.
نَوَازِشَ nawāzish, <i>a favour.</i>	نَوَازِشَاتِ nawāzishāt, <i>favours.</i>
قَلْعَه kal'ah, <i>a castle.</i>	قَلْعَجَاتِ kal'ajāt, <i>castles.</i>

which may, perhaps, be considered as attempts to imitate the feminine plural of the Arabs, which ends regularly in أَتْ.

86. It must not be omitted, that Arabick substantives frequently have two sorts of plurals ; one formed according to the analogy of the Persian nouns, and another after the irregular manner of the Arabians ; as, عَيْبَ 'ayb, *a vice* ; عَيْبَاهُ 'aybhā and عَوَائِبَ 'awā-ib, *vices* ; قَلْعَه kal'ah, *a castle* ; قَلْعَاهُ kal'ahā and قِلَاعَ kilā', *castles* ; نَائِبَ nā-ib, *a viceroy* ; plur. نَوَائِبَ nuwwāb, *a Nabob*. This may be termed a plural of respect. So اَزْدَهَا 'azdahā, *serpents, for, a great serpent*, in the Persick. We occasionally have the Arabick dual termination, يْنِ, as well as those of the plural وَنَ and يْنِ ; even when the composition is not purely Arabick ; as, جَانِبَيْنِ, *both sides* ; صَالِحَيْنِ or صَالِحُونَ, *holy men*. This is one argument out of a great number to prove the impossibility of learning the Persian language accurately without a moderate knowledge of the Arabick ; and, if the learner will follow my advice, he will peruse with attention the Arabick Grammar of Erpenius, before he attempts to translate a Persian manuscript.—To avoid the trouble and expense of referring to that work, an abstract of the Arabick Grammar has been inserted in the first Appendix of this.

OF PERSIAN ADJECTIVES OR ATTRIBUTIVES, صفات.

87. THE Persian adjectives, when used as such, i. e. for the purpose of qualifying other words, admit of no variation, except in the degrees of comparison. The positive is made comparative by adding to it تر, and superlative by adding ترین; as, خوب khub, *fair*; خوبتر khubtar, *fairer*; خوبترین khubtarin, *fairest*. Arabick attributives, when applied to the Persian language, frequently form the comparative and superlative degrees in the same manner; as, صعب, *difficult*; صعب تر, *more difficult*; صعب ترین, *most difficult*. These are termed اسمای تفضیل.

88. But, when these attributives are to be construed as substantives, which is often the case, they form their plurals just as the substantives do: e. g. مردان نیک, or نیکان,* will signify *good men*. The same holds good with compound epithets; as, پری رویان, *the fairy-faced (ones)*. This is also the case with the demonstrative pronouns آن, *that*, and این, *this*.

89. Our *than*, after a comparative, is generally expressed by the preposition از az; as,

* So in the English, *a good man*, or *good men*; but, when *good* is used as a substantive, we say, in the plural, *goods*.

بَيَاضِ رُؤْيِ تُو رُوشَنَتَرِ اَز رُخِ رُوزِ
سَوَادِ زُلْفِ تُو تَارِيكَتَرِ اَز ظُلْمَتِ دَاغِ

*The whiteness of thy face (is) more splendid than the cheek of day :
the blackness of thy locks (is) darker than the darkness of night.*

مَاهِ نِيكَوَسْتِ وَلِي رُؤْيِ تُو زِيْبَاتَرِ اَز وَسْتِ
سَرِّ دِلْجُوَسْتِ وَلِي قَدِّ تُو دِلْجُوَتَرِ اَز وَسْتِ

*The moon is beautiful, but thy face is more becoming THAN it ; the
cypress is pleasing, but thy shape is more pleasing THAN it.*

Examples of attributives used as substantives :

فَرُو مَانَنْدِ پَرِي رُويَانِ زَانِ عَارِضِ
خَجَلِ گُشْتَنْدِ سَمَنِ بُوِيَانِ زَانِ كَاكُلِ

*(The damsels with) faces like fairies, are dejected at that cheek ; the
jessamine-scented (nymphs) were disconcerted at that curl.*

OF THE SEPARATE PRONOUNS, ضَمَائِرِ مُتَفَصِّلَةٍ.

90. The PERSONAL PRONOUNS are the following :

First Person, ضَمِيرِ مُتَكَلِّمِ.

man, I.

Sing. من man, I.

Oblique, مرا marā, me.

Plur. ما mā, we.

مارا mārā, us.

Second Person, ضمير مخاطب.

تُو tū, thou.

Sing. تو tū, thou. Obl. تورا or ترا tōrā, thee.

Plur. تان tān, or شما shumā, you or ye.* شمارا shumārā, you.

Third Person, ضمير غائب.

او ō, وی wai, or اوِی oy, he.

Sing. اوِی ōy, } he, she, or it. Obl. اوِرا ōrā, } him, her, or it.
or وی wai, } or وِرا wairā, }

Plur. ایشان ayshān, } they.† ایشانرا ayshānrā, } them.
or شان shān, } or شانرا shānrā, }

Examples :—

همی رفتم و کوفتم مغزشان
تهی کردم از پیکر نغزشان

I went, and beat their brains ; I made their beautiful faces void of form.

* شما و مایان, are sometimes found as plurals of the pronouns of the first and second persons, but never in any good author.

† Occasionally, but rarely اوشان, which, however, is used only when the persons spoken of are absent. شان and این is perhaps a compound of ایشان ;
شان and او of اوشان.

چُونِ شاهِ جهاندارِ بنمود رُوی
زمینرا ببوسید و شد پیش اوی

When the world-possessing king showed his face, (the general) kissed the ground, and went before him. Firdausi.

91. After the preposition **بَ** *in*, the letter **د** is sometimes inserted to prevent the hiatus, as **بدو** *badō*, for **بَاو** *ba-o*, *to him*; the same may be observed of **بدان** *badān*, for **بَانَ** *ba-ān*, *to that*; **بدین** *badīn*, for **باین** *to this*.

92. The POSSESSIVE PRONOUNS are the same with the personals, and are distinguished by being put after their substantives; or, they may be represented by the forms **—م** or **آم**, **—ت** or **آت**, **—ش** or **آش**, respectively; as,

جامه ام *my garment*, or **دِلِ من**, or **دِلِ ام** *my heart*.

جامه ات *thy garment*, or **دِلِ تو**, or **دِلِ ات** *thy heart*.

جامه اش *his, &c.* or **دِلِش** or **دِلِ او** *dili ō*, or **دِلِ وِی** *his or her heart*.

Plur.

دِلِهای ما *our hearts*.

دِلِهای شما or **تان** *your hearts*.

دِلِهای ایشان or **شان** *their hearts*.

It will be seen, that the occurrence of the silent *z* in some cases, occasions an *alif* being prefixed to these pronouns: this is done for the

purpose of enouncing the vowel proper for the pronouns, which the silent *s* is incapable of doing.

The latter forms never occur in a separate state. With nouns, therefore, they must necessarily be possessives ; with verbs, objective cases ; and they may then be followed, if necessary, by the particle *را*, (See Art. 63).

93. These pronouns may be joined to any word in the sentence which the poet finds convenient ; thus, in the following couplet, the pronoun *ش*—*it*, is added to *زَوَال* ; and in the next distich, *ت*—*thee*, is placed after the conjunction *گر* *gar*, *if*.

خوشا شیراز و وضع بی مثالش
خداوندا نگه دار از زوالش

Joy (be to) Shiraz and its incomparable situation ! O Lord, preserve IT from decay !

بمئی سجاده رنگین کن گرت پیر مغان گوید
که سالک بی خبر نبود ز راه و رسم منزلها

Tinge the sacred carpet with wine, if the senior of the magicians bid THEE ; for the traveller should not be ignorant of the rule and custom of the inns.

ضمائر متبکّر که, RECIPROCAL PRONOUNS,

94. OUR reciprocal pronouns *own* and *self*, are expressed in Persian

by the following words, which are applicable to all the persons and sexes ; as,

Nom.	khud, خُود or خُودش	Oblique,	خُود را
	khīsh-tan, خُویشتن or خُویش		خُویش را or خُویشتن را
	or خُوی		

Thus we may use

خُود, من <i>I myself.</i>	خُود ما, <i>we ourselves.</i>
خُود تو, <i>thou thyself.</i>	خُود شما, <i>you yourselves.</i>
خُود او, <i>he, his or herself.</i>	خُود ایشان, <i>they themselves.</i>

خُود is also joined, like the Latin *ipse*, to every person of a verb ; as,

Sing.	Plur.
خُود آمدم <i>ipse veni.</i>	خُود آمدیم <i>ipsi venimus.</i>
خُود آمدی <i>ipse venisti.</i>	خُود آمدید <i>ipsi venistis.</i>
خُود آمد <i>ipse venit.</i>	خُود آمدند <i>ipsi venerunt.</i>

Example : —

دانی چه گفت مرا آن بلبلِ سحرِی
تو خُود چه آدمی کز عشقِ بی خبری

Dost thou know what that early nightingale said to me ? (as to)

“ You YOURSELF, what man are you, that you are ignorant of love ? ”

When خُود is used as a pronoun possessive, it answers to the Greek σφέτερον, and signifies *my, thy, our, your, his or her, and their,*

according to the person and number of the principal verb in the sentence, as in this couplet of Hafiz ;

مَحْرَمِ رازِ دِلِ شَيْدَائِي خُودِ
کَسِ نَمِي بَيْنَمِ زِخَاصِّ وِ عَامِرَا

(As to) a confidant of the secret of (my) own afflicted heart, I perceive not the person to be (either) of the nobles, or the populace.

95. The DEMONSTRATIVE PRONOUNS, اَسْمَائِي اِشاره, are the following :

اَيْنِ in, this.

Sing. اَيْنِ this.

Oblique cases. اَيْنَرَا

Plur. اَيْنَانِ these, (rational beings.)

اَيْنَانَرَا

or اَيْنِهَا (irrational.)

or اَيْنِهَارَا

اَنِ ān, that.

Sing. اَنِ that.

Oblique cases. اَنَرَا

Plur. اَنَانِ those, (rational beings.)

اَنَانَرَا

or اَنِهَا (irrational.)

or اَنِهَارَا

When اَيْنِ in, is prefixed to a noun, so as to form one word, it is frequently changed into اِم im ; as, اِمَشَبِ imshab, to night.

تَعَالَى اَللّٰهُ جِهْ دَوْلَتِ دَارِمِ اِمَشَبِ
کِه آمَدِ نَاگِهَانِ دِلْدَارِمِ اِمَشَبِ

May God be exalted ! What fortune have I to night ! for this night is my beloved come unexpectedly !

and امروز imrōz, *to-day* ;

رُوزِ عَیْشٍ وَ طَرَبٍ وَ عَیْدِ صِیَامَسْتِ اِمْرُوزِ
کامِ دِلِ حَاصِلِ وَ اَیَّامِ بَکَامَسْتِ اِمْرُوزِ

*A day of mirth and joy, and the holy-day of the fast is this day :
the desire of the heart (is) obtained ; and times are to (my) wish
to-day.*

96. The words آن and از آن, prefixed to pronouns *personal*, change them into *possessives*, and are read with a short vowel, آنِ āni tō, or از آنِ az āni tō, i. e. *thine* ; as,

ماهِ کِنَعانِ مِنْ مَسْنَدِ مِصرِ آنِ تَوْ شُدْ

Moon of Canaan ! (O Joseph), the throne of Egypt is THINE !

97. The relatives (اَسْمَائِ مَوْصُولِ), and interrogatives (اَسْمَائِ اِسْتِفْهَامِ), are supplied by the invariable pronouns که keh and چه cheh, of which the former usually relates to persons, and the latter to things : in the oblique cases of these pronouns the final and silent ة, is absorbed before the syllable را ; as,

Nom. که *who*.

Oblique. کَرَا *whom*.

چه *which*.

چَرَا *which*.

98. کی kī and چی chī, are interrogatives, and are very often joined to the verb اَسْتُ, as کیست *who is it ?* چیست *what is it ?*

یا رَبِّ آن شاهوش ماه رُخ زهره جبین
دَر یکتایِ که و گوهر یكدانه کیست

O heaven ! whose precious pearl, and whose inestimable jewel, is that royal moon-faced, venus-foreheaded (damsel) ?

کدام kudām (properly *which, whether* ?) is also an interrogative pronoun ; as,

میخواره و سرگشته و رندیم و نظر باز
و آنکس که چنین نیست در این شهر کدامست

Wine-libbers, wanton and dissolute are we, and with open eyes ; but, who is that person in this city, who is not so ?

99. Our *soever* is expressed in Persian by هر har, or هراں harān, prefixed to the relatives ; as,

هرکه or هراَنکه *whosoever*.

هرچه or هراَنچه *whatsoever*.

OF THE PERSIAN VERBS, افعال.

100. The Persians have active (مُتَعَدِّي), and neuter (لازم), verbs like other nations ; but many of their verbs have both an active and neuter sense, which can be determined only by the construction. They have also a species of derivative verbs, which may be termed *causals*, (also مُتَعَدِّي). These verbs have properly but one conjugation, and only two

changes of tense, the aorist, and the preterite; all the other tenses being formed by the help of the particles *می* *mī* or *همی* *hamī*, and the auxiliary verbs *هستن* *hastan*, or *بودن* *būdan*, *to be*, and *خواستن* *kh'āstān*, *to desire, will, or be willing*. The passive voice is formed by adding the tenses of the substantive verb *شدن* *shudan*, to the participle preterite of the active; as, *خوانده شد* *kh'āndah shud*, *it was read*. The inflexions of these auxiliaries will be here exhibited.

* *مصدرِ مُنصرف* *variable maṣḍar*, or Infinitive *بودن* *būdan*, *to remain, or be*.

101. The present tense of this verb is irregular, but very easy; it should be carefully remembered, as it is the model for the variations of persons in all tenses.

INDICATIVE MOOD, Present Tense, *صیغه حال*.

Sing.

Plur.

ام *am*, *I am*.

ایم *aym*, *we were*.

ای *i*, *thou art*.

اید *ayd*, *ye are*.

است *ast*, *he is*.

اند *and*, *they are*.

* If this infinitive be formed upon a word taken from any other language, as *طلبیدن* *to seek*, from the Arabick word *طلب* *to request*, it is then termed *مصدرِ جعلی*, *an artificial infinitive*.

This tense joined to nouns, pronouns, or adjectives, often coalesces with them, and then loses the initial short *ā* alif: e. g. with pronouns.

Sing.		Plur.
منم manam, <i>ego sum.</i>		مائیم māaym, <i>nos sumus.</i>
تویی tō ī, <i>tu es.</i>		شُمائید shumā-ayd, <i>vos estis.</i>
اوست ōst, <i>ille est.</i>		ایشانند ayshānand, <i>illi sunt.</i>

102. — With adjectives,

شادم shādam, <i>I am glad.</i>	شادیم shādaym, <i>we are glad.</i>
شادی shādī, <i>thou art glad.</i>	شادید shādayd, <i>you are glad.</i>
شادست shādašt, <i>he is glad.</i>	شادند shādand, <i>they are glad.</i>

103. The negatives are formed by prefixing نه nah or ن na; as, نه ام, *I am not*, &c. but نه است is commonly written نیست, *it is not*; as,

راهیست راهِ عشقِ که هیچش کناره نیست
 آنجا جز آنکه جان بسپارند چاره نیست

The path of love is such a path that it has no boundary: there, except that (men) give up the soul, is no remedy. Hafiz.

104. Present tense حال of the defective verb, هستن *hastan*, *to be, remain, or exist.*

Sing.	Plur.
* هستم <i>I am.</i>	هستیم <i>we are.</i>
هستی <i>thou art.</i>	هستید <i>you are.</i>
هست <i>he is.</i>	هستند <i>they are.</i>

Simple Preterite, ماضی مطلق.

بودم <i>I was.</i>	بودیم <i>we were.</i>
بودی <i>thou wast.</i>	بودید <i>you were.</i>
بود <i>he was.</i>	بودند <i>they were.</i>

Preterite Imperfect, ماضی استمراری or تمنی.

&c. می بود or بودی می بودی or بودی می بودم or بودمی

Compound Preterite, ماضی قریب.

Sing.	Plur.
بوده ام <i>I have been.</i>	بوده ایم <i>we have been.</i>
بوده ای or بوده ای <i>thou hast been.</i>	بوده اید <i>you have been.</i>
بوده است <i>he has been.</i>	بوده اند <i>they have been.</i>

* The difference between this verb and *ام*, (Art. 101), is, that this signifies *I exist*, whereas the other is mostly used as the logical copula, to connect the extreme terms of a proposition, as also to form the preterite tenses of other verbs, &c.

Future, مُسْتَقْبَل.

Sing.	Plur.
بود خواهم <i>I will be.</i>	بود خواهیم <i>we will be.</i>
بود خواهی <i>thou wilt be.</i>	بود خواهید <i>you will be.</i>
بود خواهد <i>he will be.</i>	بود خواهند <i>they will be.</i>

Imperative, امر, or Precative, دُعَاوِي.

باشم, or بوم, or باش <i>let me be.</i>	باشیم, or می باشیم <i>let us be.</i>
باش, or بُو, or می باش <i>be thou.</i>	باشید, or می باشید <i>be ye.</i>
باشد, or باد, or بادی, or براد <i>let him be.</i>	باشند, or می باشند <i>let them be.</i>

Subjunctive, or Aorist, مُضَارِع.

باشم, or بوم, or می باشم } <i>I be, or may be.</i>	باشیم, or بُویم, or می باشیم } <i>we be, may be, &c.</i>
--	--

باشی, or مِیباش <i>thou beest, &c.</i>	بُود, or باشید <i>you be, &c.</i>
بود, or مِیباشد <i>he be, &c.</i>	بُودند, or باشند <i>they be, &c.</i>

Conditional or Potential, شَرْطِي, or مَعْنِي اسْتِمراري.

بودم, or مِی بودم <i>I might, would, &c. be.</i>	مِی بودیم <i>we would, &c. be.</i>
بودی, or مِی بودی <i>thou wouldst, &c. be.</i>	مِی بودید, or مِی بودیدی <i>ye would, &c. be.</i>
بود, or مِی بود <i>he would, &c. be.</i>	مِی بودند, or مِی بودند <i>they would, &c. be.</i>

Future Subjunctive, مَاضِيْ مُشْكُوْث.

Sing.

Plur.

* بُودِه مِي or بُودِه باشم { *I shall*
have been. &c. بُودِه باشيم or مِي { *we shall*
have been.

&c. بُودِه باشي or مِي { *thou shalt*
have been. &c. بُودِه باشيد { *you shall*
have been.

&c. بُودِه باشد or مِي { *he shall*
have been. &c. بُودِه باشند { *they shall*
have been.

Infinitive, مُصَدَّر.

Present, بُودَن by contraction بُودَ to be or remain.

فَاعِل

Participles.

مُفْعُول

بَاشَا being, (rare.)

بُودَ been, having been.

105. شُدَن shudan, to be or become.†

used in forming the Passive voice.

Indicative or Subjunctive Present, صِيغَةُ حَال.

مِي شَوم *I am, or may be.*

مِي شَويم *we are, &c.*

مِي شَوي *thou art.*

مِي شَويد *you are, &c.*

مِي شَود *he is, &c.*

مِي شَوند *they are, &c.*

* This form sometimes goes by the name of the مَاضِيْ اسْتِمْرَارِيْ مَظْنُون.

† گزیدن and گشتن are synonymous with this verb, and are in some in-

stances substituted for it.

Simple Preterite, ماضی مطلق.

Sing.

Plur.

شدم *I was.*

شدیم *we were.*

شدی *thou wast.*

شدید *you were.*

شد *he was.*

شدند *they were.*

Preterite Imperfect, ماضی استمراری.

&c. می شد، می شدیدی or می شدی، می شدم or می شدمی.

Compound Preterite, ماضی قریب.

شده ام *I have been.*

شده ایم *we have been.*

شده ای or شده باشی *thou hast been.*

شده اید *you have been.*

شده است *he has been.*

شده اند *they have been.*

Preterpluperfect, ماضی بعید.

شده بودم *I had been.*

شده بودیم *we had been.*

شده بودی *thou hadst been.*

شده بودید *you had been.*

شده بود *he had been.*

شده بودند *they had been.*

Future, مستقبل.

خواهم شد *I will be.*

خواهیم شد *he will be.*

خواهی شد *thou wilt be.*

خواهید شد *you will be.*

خواهد شد *he will be.*

خواهند شد *they will be.*

Imperative, اَمْر, and دُعَاوِيّ, precativē.

Sing.

Plur.

بِشَوَم or مِيشَوَم *let me be.*

مِي شَوِيم or مِي شَوِيم *let us be.*

بِشَو or شَو مِي شَو *be thou.*

&c. &c. شَوِيد *be ye.*

بِشَوَد or شَوَد مِيشَوَد *let him be.*

&c. شَوَدند مِيشَوَدند *let them be.*

Subjunctive, or Aorist, مُضَارِع.

بِشَوَم or شَوَم *I be.*

مِي شَوِيم or مِي شَوِيم *we be.*

&c. &c. شَوِي *thou beest.*

&c. &c. شَوِيد *you be.*

&c. &c. شَوَد *he be.*

&c. &c. شَوَدند *they be.*

Infinitive, مُصَدَّر.

شُدن *to be.*

Participles.

(rare) شَوَا *being, becoming.*

شُدْه *having been or become.*

106. خَوَاسْتَن kh'āstān or خَوَاهِيدَن kh'āhīdan, *to be willing.*

Aorist, مُضَارِع.

used in forming the Compound Future of verbs.

خَوَاهَم or مِي خَوَاهَم *I will.*

مِي خَوَاهِيم or مِي خَوَاهِيم *we will.*

&c. خَوَاهِي *thou wilt.*

&c. خَوَاهِيد *you will.*

&c. خَوَاهَد *he will.*

&c. خَوَاهَدند *they will.*

The other tenses are formed like those of the regular verbs.

OF THE TENSES.

107. It will here be useful to shew in what manner the tenses of Persian verbs are deduced from the infinitives, which are considered by Oriental grammarians as the spring or fountain of all the moods and tenses : and hence they are termed the مصدر *maṣḍar*, or *source*.

108. All Persian infinitives end in دن, or تن ; as, رسیدن *raṣīdan*, to arrive ; نالیدن *nālīdan*, to grieve ; گفتن *gufṭan*, to say : just as the preceding letter happens to be a sonant or a surd respectively.*

109. The third person of the simple preterite is formed by rejecting ن from the infinitive ; as, رسید, *he arrived* ; نالید, *he grieved* ; گفت, *he said*. Examples :—

گفتم مگر صبا زچمن رسید
یا کاروان مشک زراه ختن رسید

I said, but the zephyr is arrived from the garden, or the caravan of musk has come from the road of Khoten.

110. The letter ب, often prefixed to this tense, is redundant, as

* By a sonant is meant any letter, in the first formation of which, by the organs of speech, the voice is distinctly heard ; by a surd, any other in which this is not the case. Hence all vowels will be sonants, as will *b*, *d*, and the like ; while *p*, *t*, &c. will be surds.

جامه را بپرد و برپفت, *he took the mantle, and departed.* In this case the vowel following ب, is often omitted; as, بنشست for بنشست, *he sat.*

111. From the preterite is formed the imperfect tense, by prefixing the particles می or همی, as میرسید or رسید, *he was arriving.* These particles, however, imply continuity.

112. It is also sometimes expressed by adding ی (مجهول) to the preterite, as نالیدی, *he was grieving*; نالیدندی, *they were grieving*: this form is common in prose; as,

بطرب و نشاط مشغول بودند و نغمه ترانه از زبان چنگ و چغانه استماع نمودندی.

They were engaged in pleasure and delight, and were continually listening to the delightful modulation of the tongue of the lute and cymbal.

113. The same letter ی, added to the persons of the past tense, forms the potential mood; as, نالیدمی, *I might, could, should, or would grieve*; so Firdausi in a love song,

شبی در برت گر بر آسودمی
سر فخر بر آسمان سودمی

Could I rest one night in thy bosom, I should (seem to) touch the sky with my delighted head.

And Hafiz,

آن طَرّه که هر جَعْدش صد نائفه چین آرزد
خُش بُودی اگر بُودِی بُویش از خُشخُوی

*That lock, each curl of which is worth a hundred musk-bags of China,
would be sweet if its scent were from sweetness of temper.*

114. The participle preterite is formed from the infinitive by changing ن into ه; as, رسیده, *arrived*; گفته, *said*; from which participle, and the auxiliary verbs بُودن and شُدن, are made several compound tenses, as well as the passive voice; as, پاشیده ام, *I have sprinkled*; پاشیده بودم, *I had sprinkled*; پاشیده باشم, *I shall have sprinkled*; پاشیده شدم, *I was sprinkled*.

هم جان بدان دو نرگسِ جادو سپرده ایم
هم دل بدان دو سنبلِ هندو نهاده ایم

We also HAVE given up our soul to those two enchanting narcissuses (eyes); we also HAVE placed our heart on those two black hyacinths (locks of hair).

115. The Persians are very fond of the preterite participle; and it is very often used by their elegant writers to connect the members of a sentence, and to suspend the sense till the close of a long period: in poetry, as well as prose, it sometimes is used like the third person preterite of a verb, as in this fine couplet:

فَرُوغِ جام و قدح نورِ ماه پوشیده
 عذارِ مغپچگانِ راهِ آفتاب زده

*The splendour of the cup and goblet has obscured the light of the moon ;
 the cheek of the magian-children (young cup-bearers) has stolen the
 splendour of the sun.*

116. In the ode from which this couplet is taken, every distich ends with the word زده,* for زد, *he struck*.

117. In composition, the infinitive is contracted by rejecting ن, as خواهم شد, *I will be*; so Hafiz,

نفسِ بادِ صبا مُشکِ فشان خواهد شد
 عالمِ پیرِ دگر باره جوان خواهد شد

*The breath of the western gale will be musk-shedding ; the old world
 will again be young.*

118. This short infinitive is likewise used after impersonal verbs ; as, تَوَانِ كَرْد, *it is possible to do* ; بَايَدِ كَرْد, *it is necessary to do* : thus Hafiz, the Anacreon of Persia ;

بَسَعِي خُود نَتَوَانِ بُرْدِ گوهرِ مقصود
 خَيَالِ تُسْتِ كه اين كار بِيَحْوَالِه بر آيَد

* The *s* terminating this kind of words, is nothing more than the relative *s*, روزِ, *daily* ; سالِ, *belonging to the year* ; مردانه, *manly, like men* ; &c.
 See Hyder Ali's Com. on the جَوْهَرُ التَّرْكِيْب, p. 69

It is impossible to bear away the jewel of thy wish by thy own endeavour; thy vain imagination is, that this will come without assistance.

And the poet quoted in the history of Cazvini,

روزگار نامه کردارِ شماست
بر آنجا کردارِ نیکو باید گماشت

Your conduct is a register: it is necessary to place there good actions.

119. In order to form the imperative mood of a Persian verb, recourse has been had to the following expedients. It has been found that one or other of the seven sonant letters, viz. و, د, ن, م, ز, ر, ا, or ی, will precede دَن, and that one of the four surds, viz. خ, س, ش, or ف, will precede تَن, of the infinitive. (Art. 108). The verbs have then been divided into eleven classes, having one or other of these letters, taken in this order, preceding the termination of the infinitive for its respective *characteristic*: and the following rules have been devised accordingly for finding the imperative.

GENERAL RULE.

120. The terminating syllable of the infinitive دَن or تَن will always be rejected.—And, *especially*, by this process alone, the imperatives of all verbs of the *second*, the *fifth*, and of some of those of the *eleventh* classes, will be found. Example of the *second* class, in which ر precedes

دن, and is therefore the characteristic of that class, پُروردن, *to cherish*. Imperative, پُرور, *cherish thou* : of the *fifth*, in which ن is the characteristic, کندن, *to dig*, Imper. کن, *dig thou* : of the *eleventh*, in which ف is the characteristic, شکافتن, *to split*. Imper. شکاف, *split thou*.

SPECIAL RULES FOR THE REMAINING CLASSES.

121. All verbs of the *first*, *seventh*,* and *ninth* classes, form their infinitives by also rejecting their characteristic letters. Example of the first, in which ا is the characteristic, ایستادن, *to stand*. Imper. ایست, *stand thou* : of the seventh, where ی is, دوشیدن, *to milk*. Imper. دوش, *milk thou* : of the ninth, where س is the characteristic, زیستن, *to live*. Imper. زی, *live thou*.

122. One verb only is generally given of the third class, i. e. having ز for its characteristic ;† as, زدن, *to strike*. Imper. زن, *strike thou*.

123. The fourth class having م for its characteristic, presents only one verb ; as, آمدن, *to come*. Imper. آ or آی, *come thou*.‡

124. Verbs of the *sixth* class, having و for their characteristic, change that letter into ای — ; as, سُوْدن, *to wear*. Imper. سَای, *wear thou*.

* The causal verbs ending in یدن, come under this class, and are all regular.

† Meninski also gives آزدن or آژدن, *to plunge a knife*. Imp. از. (See (ازیدن.)

‡ آرامیدن, *to rest*, takes the imperative of آرامیدن ; as, آرام, *rest thou*.

125. All verbs of the *eighth*, *tenth*, and some of those of the *eleventh*, classes, change their characteristics, viz. *دخ*, *ش*, or *ف*, into *ر*, *ز*, *ب*, respectively. Example of the eighth ; *انداختن*, *to throw*. Imper. *انداز*, *throw thou* ; of the tenth, *کاشتن*, *to sow*. Imper. *کار*, *sow thou* : of the eleventh, *کوفتن*, *to beat*. Imper. *کوب*, *beat thou*.

EXCEPTIONS.

126. In verbs of the *first*, *seventh*, and *ninth* classes.—Of the *first*, *دادن*, *to give*. Imper. *ده*, *give thou* ; *گرفتن*, *to take*, (for *ستاندن*). Imper. *ستان*, *take thou*, (from *ستاندن*).

— Of the *seventh* :

<i>گزیدن</i> <i>to choose</i> .	Imper. <i>گزین</i> .	<i>دیدن</i> <i>to see</i> .	Imper. <i>بین</i> .
<i>چیدن</i> <i>to gather</i> .	<i>چین</i> .	<i>شنیدن</i> <i>to hear</i> .	<i>شنو</i> or <i>شنو</i> .
<i>آفریدن</i> <i>to create</i> .	<i>آفرین</i> .		

— Of the *ninth* :

<i>پیوستن</i> <i>to adhere to</i> .	Imper. <i>پیوند</i> .
<i>بستن</i> <i>to bind</i> .	<i>بند</i> .

* Though the regular imperative of this verb, viz. *بست*, perhaps never occurs, the aorist, as well as the present tense formed from it, *دست* ; as, *مستد*, or *مستد*, *he takes* ; *آمدن*, *to be prepared*, has no imperative : some other verbs, having this characteristic, take their imperatives from verbs of the sixth class ; as, *گشادن*, *to open*. Imp. *گشای* from *گشودن*.

شکستن <i>to break.</i>	Imper. شکن
خاستن <i>to rise.</i>	خیز.
نِشستن <i>to sit.</i>	نشین.
گُستن <i>to break.</i>	گُسل.

The rest of the verbs usually given as irregulars under this class, viz. کاستن, *to lessen*; خواستن, *to desire*; جستن, *to leap*; رستن, *to escape*; شستن, *to wash*; جستن, *to seek*; رستن, *to grow*, will appear sufficiently analogous, if we can allow in the four first, the addition of a silent *s*, as in the words که and چه, in order to prevent their ending in a vowel; for, striking off the terminating syllable with the characteristic, we shall have کا, خوا, &c. and adding *s*, we have گاه, خواه, چه, ره, which are their imperatives. In the three last, if we strike off the characteristic with the terminating syllable, and add و followed by the زائد (Art. 76), we shall have شوی, جوی, and روی, for their respective imperatives. The two آراستن and پیراستن, *to adorn*; have regularly آرا and پیرا, for the imperatives, and adding the زائد دیای, آرای, and پیرای, *adorn thou.**

* Meninski also gives ریستن, *to spin*. Imper. ریس, as also نِشاستن, *to cause to sit*; Imper. نشان: but the latter may have its imperative regularly from نشانیدن. This is most likely the case; and, that all the irregular imperatives have thus been derived. Whenever, therefore, the learner cannot find the form

127. Exceptions under the *second, fifth, and eleventh, classes.*

— Under the *second* :

آوردن <i>to bring.</i>	Imper. آر and آور <i>bring thou.</i>
بردن <i>to bear.</i>	بر
مردن <i>to die.</i>	میر
کردن <i>to do.</i>	کن
شمردن <i>to count.</i>	شمار (from شماریدن).
افشردن <i>to suck.</i>	افشار (افشاریدن)
سپردن <i>to give up.</i>	سپار (سپاریدن).

— Under the *fifth* :

فرکندن <i>to dig a canal.</i>	Imper. فرکند (from فرکندیدن).
گندن <i>to rot.</i>	گند (گندیدن).

— Under the *eleventh* :

گرفتن <i>to take.</i>	Imper. گیر.
پذیرفتن <i>to accept.</i>	پذیر.
رفتن <i>to go.</i>	رو.
گفتن <i>to say.</i>	گو or گوی.

of the imperative under one class, he must try another. It is desirable, indeed, that he should have a complete list of all substitutions of this kind: but hitherto no such list, I believe, has been made out. The Grammars present only the most usual; and the Dictionaries are quite silent on the subject.

سفتن <i>to bore.</i>	Imper. سَنَب (سَنَبِيدَن).
خُفتن <i>to sleep.</i>	خُسَب (خُسَبِيدَن).
شِگفتن <i>to blossom.</i>	شِکَب.
نَهفتن <i>to conceal.</i>	none.

128. EXCEPTIONS under the *sixth* class.

شدن <i>to become.</i>	Imper. شَو or شَو.	شنودن <i>to hear.</i>	شَنَو
غَنودن <i>to slumber.</i>	غَنَو or غَنَو.	بودن <i>to remain.</i>	بَاش or بُو
دُرودن <i>to reap.</i>	دُرَو, دُرَو or دُرَو.		

129. EXCEPTIONS under the *eighth* and *tenth* classes.— Under the *eighth* :

شناختن <i>to know.</i>	Imper. شُداس.	سُختن <i>to weigh.</i>	سَخ
فروختن <i>to sell.</i>	فروش.	دوختن + <i>to milk.</i>	دُوش
گُسیختن <i>to break.</i>	گُسل.*		

— Under the *tenth* :

نِوشتن or نِوشتن <i>to write.</i>	Imper. نَوِیس.
هَشتن <i>to quit.</i>	هَل (هَلِيدَن).

* Meninski also gives آختن, *to draw a sword*, Imper. آخ. آهِختن id. Imp. آهِسَخ, (See آهِخِيدَن).

† When this verb is used in the sense of *sewing*, the imperative is regular ; as, دوز, *sew thou* : so فروختن, when it means *to kindle* or *inflame*, has the imperative فروز.

کُشتن <i>to kill.</i>	کُش.
گشتن <i>to revolve.</i>	گردد (اگر دیدن).
افراشتن <i>to exalt.</i>	افراز (افراختن).
مِشِشتن <i>to mix.</i>	none.
آغِشتن <i>to dissolve.</i>	none.
کِشتن <i>to sow.</i>	none.*

130. The letter ب is often prefixed to the imperative; as, بگو, *say thou*; بترس,† *fear thou*; so Firdausi in his noble satire against a king who had slighted him:

آیا شاه محمود کشور گشای
 ز من گر نترسی بترس از خدای
 خیزیدی چرا خاطر تیز من
 نترسیدی از تیغ خون ریز من

O king Mahmud, conqueror of regions, if thou fearest not me, FEAR God! Why hast thou excited my wrathful temper? Dost thou not dread my blood-dropping dagger?

131. It must here be observed, that the negatives نه *nah*, and ن *na*,

* But here, as in many other cases, the imperative of کاشتن, *to sow*, i. e. کار, may be used.

† And then, as in Art. 110, the following vowel is often omitted; as, بکشیم for بشکنیم.

are changed in the imperative into *مه* mah and *م* ma, in the second persons, singular and plural; as, *مپرس*, do not ask; but, in all the rest, *ن* will generally be used; as *نپرسد*, let him not ask.

$$\left. \begin{array}{l} \text{دُرْدُ عِشْقِي كِشِيدِه اَم كِه مَپَرَس} \\ \text{زَهْرِ هَجْرِي چَشِيدِه اَم كِه مَپَرَس} \end{array} \right\}.$$

I have drained the dregs of one love; ASK NOT whose; I have tasted the poison of one absence: ASK NOT whose.

132. Verbs commencing with a single or short *alif*, and prefixing one of these letters; viz. *ب*, *م*, or *ن*, will change the *alif* in *ي* as *ي* انداخت, *he threw*; *ب*ینداز, *ن*ینداخت, *ب*ینداخت, *throw*; *م*ینداز, *throw not*, &c. But, if such initial *alif* have *medda* (ـ), and consequently represent two *alifs*, (Art. 40), then the first will be changed to *ي* as before, and the second will remain; as, *آر* or *بیار*, *bring thou*; *میار* *bring not*; *نیاورد*, * *he brought not*. Examples:

ساقیاً ساغرِ شرابِ بیار
 یکدو ساغرِ شرابِ نابِ بیار

Cupbearer, BRING a cup of wine; BRING a cup or two of pure wine.

* In this case, if the measure of the verse should require it, the *ي* will be rejected; as, *نآورد* sekandar nāmāh, p. ۷, Edit. Calc.

گو شمع مَیَارید در این جَمْعِ که اَمشب
 در مَجْلِسِ ما ماهِ رُخِ دوستِ تَمَامست
 در مَجْلِسِ ما عَطَرِ مَیادِیزِ که جانرا
 هر دم ز سِرِ زُلفِ تو خوش بویِ مَشَامست

Say, BRING NOT the taper into this assembly ; for, to night, the moon of my beloved's cheek is (at its) full in our banquet ; mix not perfume in our assembly ; for, from the extremity of thy locks, sweet fragrance is every moment perceptible to the soul.

133. A precative form is made by inserting ۱ alif, preceded by (ـَ), between the terminating letter of the third person singular of the aorist and the root ; as, گرداناد, *may he cause (it) to become !* پردازاد, *may he perform (it) !* and, occasionally in the first person ; as, میرام, *let me die !* It is used also with the particles ب, م, or ن. (Artt. 130-1).

Example :—

آوازده نوبت بهر کس برسد .
 لیکن مرصاد نوبت از تو بکسی

MAY the fame of thy lot come to every person ; but may the lot not pass from thee to any one !

134. The contracted participle, used in compound epithets, is exactly the same with the imperative ; as, انگیز, *excite thou* ; عِشْرَتِ انگیز, *mirth exciting* ; افروز, *inflammeth thou* ; گیتی افروز, *world inflaming* ; Gaytī-afrōz, the name of a fairy in the Persian tales, translated by Colonel Dow.

135. The participles of the present tense are formed by adding *اَ-*, *اَن-*, or *اَنده*, to the imperative; as, *رسان*, *رِسا*, and *رِسندِه*, *arriving* or *arriver*; which are, the last in particular, often used for nouns.

136. From the imperative also is formed the conjunctive tense or aorist, by adding to it the usual personal termination, as, from *آي*, *come thou*, *اَيَم*, *I may* or *will come*.

چو آنتابِ مَي از مشرقِ پياله بر آيد
زباغِ عارضِ ساقي هزار لاله بر آيد

When the sun of the wine arises from the east of the cup, a thousand tulips arise from the garden of the cup-bearer's cheek.

By this affected, yet lively allegory, the poet only means, that “the cup-bearer will blush, when he shall present the wine to the guests.”

For the most part, this form of the Persian verb, which the grammarians properly call the aorist, or indefinite tense, answers to the potential mood of other languages, and is governed by conjunctions, as in Latin and English: this will be seen more clearly in the following example taken from the life of Nādir Shāh;

بر دانايانِ رُوزِ آگاهي و دقيقه يابانِ حُکْمْتهايِ الهِي واضح است که در هر عهد و اوانِ که اوضاعِ جهانِ مُختلف و پريشان و چرخِ ستمگر بکامِ ستمکشان گردد خداوند يگانه که مَدبِرِ اين کارخانه و مُقَلِّبِ اوضاعِ زمانه است از فيضِ بي منتهايِ خود سعادتمنديرا مويد و در عرصه گيتي مَبسُوطِ ايد کند که بمرأه

مَرَّاحِمُ وَ رَافَتِ بِالْأَيَّامِ جَرَاحَاتِ قُلُوبِ سِتْمِدِيدِگَانِ پُرْدَارْدُ وَ مَذَاقِ تَمَنَّا
تَلْحُكَّامَانِ زَهْرِ حَوَادِثِ رَا بِشَهْدِ عِدَالَتِ شِيرِينَ سَازِ

To (those) learned in the mysteries of knowledge, and (to) the subtilty-discoverers of the divine sciences, it is evident, that in every age and time, in which the affairs of the world are various and disordered, and the cycle of the oppressor revolves to the wishes of the oppressive, the only Lord, who is the governor of this workhouse, and the subverter of the circumstances of time, aids from his own unlimited bounty, and makes powerful upon the area of the world, some happy (being) who, with the healings of mercies and comfort, acts for the closing up of the wounds of the oppressed, and sweetens the palate of those embittered by the poison of events, with the honey of justice.

In this period, the words *گردد*, *کند*, *پردارد*, and *سازد*, are the aorists of *گردیدن*, *کردن*, *پرداختن*, and *ساختن*, governed by the conjunction *که*, *that*.

The present tense is formed by prefixing *می* or *همی*, to the aorist; as, *میدانم*, *I know*; *میدانی*, *thou knowest*; *میداند*, *he knoweth*:

اَی بادِ صبا بگذر آنجا که تو میدانی
و احوالِ دلم به گو پَیدا که تو میدانی

O western gale, pass by the place which THOU KNOWEST, and speak openly the circumstances of my heart, which THOU KNOWEST.

زین خوش رقم که برگلِ رُخسار میکِشی
 خطّ بر صیفه گلِ گلزار میکِشی

With that sweet character which THOU DRAWEST on the rose of thy cheek, THOU DRAWEST a line over the leaf of the garden-rose.

The particles *می* and *همی*, are sometimes joined to the verb, and sometimes separated from it, according to the pleasure of the writer ; * as,

بعیش کوش که تا چشمِ مینِی برهم
 خزانِ همیرسد و نو بهارِ می گذرد

Be engaged in pleasure, for, while THOU ART STRIKING thy eye (lid) together, the autumn ARRIVES, and the new spring PASSES away.

137. The letter *ب*, prefixed to the aorist, restrains it to the future tense ; as, *برسم*, *I will, would, or may arrive* : † thus Nakhshabi in his work called the *نامه طوطی*, or *the Tales of a Parrot*, Night 35.

نخشی جد و جهد باید کرد
 چونکه مردم بیار خود برسد
 هر که در کارها کند جهدی
 عاقبت بر مراد خود برسد

* They are used only to imply continuity (Art. 111), and may be omitted, when that is not intended.

† But, in this case, the first vowel of the verb is often omitted. (See Artt. 110-130).

Nakhshebi! ^{*} *When men would arrive at their beloved, it becomes (them) to make effort and endeavour. Every one who makes an effort in (his) affairs, will arrive at last at his object.*

138. After having given this analysis of the Persian verb, it will be necessary to add a table of the moods and tenses, as they answer to those of European languages.

ACTIVE VOICE, ^{مَعْرُوفٌ}.

^{پرسیدن}, *to ask.*

Indicative Mood, Present Tense, ^{صِيغَةُ حَالٍ}.

^{واحد} Sing.	^{جمع} Plur.
^{مي پرسم} <i>I ask.</i>	^{مي پرسیم} <i>we ask.</i>
^{مي پرسی} <i>thou askest.</i>	^{مي پرسید} <i>you ask.</i>
^{مي پرسد} <i>he asks.</i>	^{مي پرسند} <i>they ask.</i>

Simple Preterite, ^{مَاضِي مُطْلَقٍ}.

^{پرسیدم} <i>I asked.</i>	^{پرسیدیم} <i>we asked.</i>
^{پرسیدی} <i>thou askedest.</i>	^{پرسیدید} <i>you asked.</i>
^{پرسید†} <i>he asked.</i>	^{پرسیدند} <i>they asked.</i>

* We sometimes have this form here; viz. ^{پرسیدستی}, ^{پرسیدستیم}, ^{پرسیدستید}, &c. but this is rare.

† Occasionally with a redundant ا; as, ^{گفتا}, *he said*: but this is done mostly by the poets.

Compound Preterite, ماضی قریب.

واحد Sing.

جمع Plur.

پرسیده ام *I have asked.*پرسیده ایم *we have asked.*پرسیده ای or پرسیده ای *thou hast asked.*پرسیده اید *you have asked.*پرسیده است or پرسیده است *he has asked.*پرسیده اند *they have asked.*

Preterite imperfect, ماضی استمراری.

پرسیدم *I was asking.*پرسیدیم *we were asking.*پرسیدی *thou wast asking.*پرسیدید *you were asking.*پرسید *he was asking.*پرسیدند *they were asking.*

Preterpluperfect, ماضی بعید.

پرسیده بودم *I had asked.*پرسیده بودیم *we had asked.*پرسیده بودی *thou hadst asked.*پرسیده بودید *you had asked.*پرسیده بود *he had asked.*پرسیده بودند *they had asked.*

First Future, or امر حاضر.

پرسم *I shall ask.*پرسیم *we shall ask.*پرسی *thou shalt ask.*پرسید *you shall ask.*پرسد *he shall ask.*پرسند *they shall ask.*

* This form has a continuative sense, and is equivalent to what is here also termed "the Potential."

† This form is also used for the imperative; as, پرس, *let me ask, &c.*

Second Future, مُسْتَقْبَل.

واحد Sing.

جمع Plur.

خواهم پرسید *I will ask.*خواهیم پرسید *we will ask.*خواهی پرسید *thou wilt ask.*خواهید پرسید *you will ask.*خواهد پرسید *he will ask.*خواهند پرسید *they will ask.*

Imperative, اَمْرِ حَاضِر, or دُعَايِ, precativē.

پرسم or بپرسم *let me ask.*پرسیم *let us ask.*پرس or بپرس *ask thou.*پرسید *ask you.*پرسد or بپرسد *let him ask.*پرسند *let them ask.*

Conjunctive or Aorist, مُضَارِع.

پرسم *I may ask.*پرسیم *we may ask.*پرسی *thou mayst ask.*پرسید *you may ask.*پرسد *he may ask.*پرسند *they may ask.*

Potential, مَاضِي اِسْتِمْرَارِي, or مَاضِي تَشْكِيكَ.

پرسیدمی * *I might, &c. ask.*پرسیدیدی *we might, &c. ask.*پرسیدی *thou mightest ask.*پرسیدیدی *you might ask.*پرسیدی *he might ask.*پرسیدند *they might ask.*

* The first and second persons plural of this form are omitted by some, but retained by other, Grammarians. See Hyder Ali's Comment. on the جَوْهَرُ التَّرْكِيبِ, p. ۶۸

Compound Future; or, according to some, a doubtful preterite, or,

مانی تشکیک.

واحد Sing.

جمع Plur.

پرسیده باشم * *I shall have asked.*

پرسیده باشیم *we shall have asked.*

پرسیده باشی *thou shalt have asked.*

پرسیده باشید *you shall have asked.*

پرسیده باشد *he shall have asked.*

پرسیده باشند *they shall have asked.*

مصدر, Infinitive,

پرسیدن *to ask*, contracted پرسید.

بودن پرسیده *to have asked.*

اسم فاعل and اسم حالیه, Participles,

پرسنده and پرسان *asking, who asks.*

پرسیده and اسم مفعول *asked, or having asked.*

* By prefixing می to this tense, we have a continuative imperative (امر مدامی), as, می پرسیده باشم, *let me (constantly) have asked, &c.* Or, if taken as a preterite (ماضی استمراریه مظنون), *a supposed continuative preterite.* (See p. 46, note.)

139. PASSIVE VOICE, مجهول.

Indicative Present, صيغة حال.

واحد Sing.

جمع Plur.

پرسیده می شوم *I am asked.*پرسیده می شویم *we are asked.*پرسیده می شوی *thou art asked.*پرسیده می شوید *you are asked.*پرسیده می شود *he is asked.*پرسیده می شوند *they are asked.*

Preterite, ماضی مطلق.

پرسیده شدم *I was asked.*پرسیده شدیم *we were asked.*پرسیده شدی *thou wast asked.*پرسیده شدید *you were asked.*پرسیده شد *he was asked.*پرسیده شدند *they were asked.*

Imperfect Tense, ماضی استمراری.

پرسیده می شدم *I was then asked.*پرسیده می شدیم *we were then asked.*پرسیده می شدی *thou wast then asked.*پرسیده می شدید *you were then asked.*پرسیده می شد *he was then asked.*پرسیده می شدند *they were then asked.*

or,

* پرسیده شدم *I had been &c. asked.*پرسیده شدیم *we had been asked.*پرسیده شدی *thou hadst been asked.*پرسیده شدید *you had been asked.*پرسیده شد *he had been asked.*پرسیده شدند *they had been asked.*

* See note p. 67.

Compound Preterite, ماضی قریب.

Sing. واحد

Plur. جمع

پرسیده شده ام *I have been asked.*پرسیده شده ایم *we have been asked.*پرسیده شده ای *OR thou hast been asked.*پرسیده شده اید *you have been asked.*پرسیده شده است *he has been asked.*پرسیده شده اند *they have been asked.*

Preterpluperfect, ماضی بعید.

پرسیده شده بودم *I had been asked.*پرسیده شده بودیم *we had been asked.*پرسیده شده بودی *thou hadst been asked.*پرسیده شده بودید *you had been asked.*پرسیده شده بودند *he had been asked.*پرسیده شده بودند *they had been asked.*

Doubtful Preterite, ماضی تشکیک.

پرسیده شده باشم *I may have been asked.*پرسیده شده باشیم *we may have been asked.*پرسیده شده باشی *you may have been asked.*پرسیده شده باشید *you may have been asked.*پرسیده شده باشند *he may have been asked.*پرسیده شده باشند *they may have been asked.*

* Or ماضی استمراریه مضمّنون, پرسیده می شده باشم, &c. will form the *I may have been (constantly, continually) asked.* See p. 68, note.

Aorist, مضارع, used also as an imperative.

واحد Sing.

جمع Plur.

پرسیده شوم *I may be asked.*

پرسیده شویم *we may be asked.*

پرسیده شوی *thou mayst be asked.*

پرسیده شوید *you may be asked.*

پرسیده شود *he may be asked.*

پرسیده شوند *they may be asked.*

Second Future, مستقبل.

پرسیده خواهم شد *I shall be asked.*

پرسیده خواهیم شد *we shall be asked.*

پرسیده خواهی شد *thou shalt be asked.*

پرسیده خواهید شد *you shall be asked.*

پرسیده خواهد شد *he shall be asked.*

پرسیده خواهند شد *they shall be asked.*

Continuative Imperative, امر مدامی.

پرسیده می شده باشم { *let me be*
(always) asked.

پرسیده می شده باشیم { *let us be*
asked.

پرسیده می شده باشی { *be thou*
(always) asked.

پرسیده می شده باشید { *be you*
asked.

پرسیده می شده باشد { *let him be*
(always) asked.

پرسیده می شده باشند { *let them*
be asked.

Infinitive, مصدر.

Present, پرسیده شدن *to be asked.*

Preterite, پرسیده شده بودن *to have been asked.*

140. A prohibition will prefix مَ to the second persons of the imperative; a negation نه or نَ to any other person, mode, &c. (See Art. 131); as,

Sing.	نَمِي دانم <i>I do not know,</i>	nescio.
	نَمِي داني <i>thou dost not know,</i>	nescis.
	نَمِي داند <i>he does not know,</i>	nescit.
Plur.	نَمِي دانيم <i>we do not know,</i>	nescimus.
	نَمِي دانيد <i>you do not know,</i>	nescitis.
	نَمِي دانند <i>they do not know.</i>	nesciunt.
ندانم از چه سبب رنگِ آشنائي نيست سهي قدانِ سِيَه چشمِ ماهِ سيمارا		

I KNOW NOT from what cause there is not the hue of friendship to the cypress-shaped, black-eyed, moon-faced (damsels).

فَعْلٌ مُتَعَدِّي, THE CAUSAL VERB.

141. This verb is formed from the primitive by adding to the second person singular of the imperative the syllable آندَن or اَنِيدَن; as, رس, *arrive thou*; رسانَدَن or رسانِيدَن, *to cause to arrive*; ره, *escape thou*; from رِهَانِيدَن, *to release*. This infinitive is termed مصدرِ فرعي, *a derived masdar*. Their imperatives are formed according to the rules given under Classes V. and VII. and they are then regularly conjugated.

Example : —

یا رَبِّ آن آهَوِیْ مُشْکِیْنِ بَخْتَنِ باز رِسان
وَأَنْ سَهْیِ سُرُوْ خَرامانِ بِجَمَنِ باز رِسان

O Heaven! BRING that musky fawn back to Khoten; BRING back that tall waving cypress to the garden.

The contracted participles, as it has been before observed, (Art. 134), are of great use in the composition of words; as, عَشْرَتِ اَنْگِیز, *mirth-exciting*; from عَشْرَت, which in Arabick signifies *mirth*, and the participle of اَنْگِیختَن, *to excite*: but of these elegant compounds I shall speak at large in the next section.

OF THE COMPOSITION

AND

DERIVATION OF WORDS.

142. ONE of the chief beauties of the Persian language is its frequent use of compound adjectives; in the variety and elegance of which it surpasses not only the German and English, but even the Greek. These compounds may be multiplied without end, according to the pleasure and taste of the writer; they are formed either by a noun and the contracted participle; as, *دل فریب* or *دل‌فريب*, *heart-deceiving*; or by prefixing an adjective to a noun; as, *خوشبوي*, *sweet-smelling*; or lastly, by placing one substantive before another; as, *گل‌دار*, *rose-cheeked*.

143. Since one of the nouns in a compound word is often borrowed from the Arabick, a man who wishes to read the Persian books with satisfaction, ought to have a competent knowledge of both languages. I shall subjoin a list of the most elegant compounds that I can recollect; but I must express most of them in English by circumlocutions: for though we have some compound epithets which give a grace to our poetry, yet, in general, the genius of our language seems averse to them. Thus *آهو چشم* from *آهو*, *a fawn*; and *چشم*, *the eye*; a Persian epithet which answers to the Greek *ἐλακῶπις*, seems very harsh in English, if we translate it *fawn-eyed*; Lady Wortley Montague's translation

stag-eyed,* is not much better, and conveys a different idea from what the Eastern poets mean to express by this epithet.

I. صِفَاتٍ عَارِضِي.

144. Adjectives compounded of nouns and participles.†

اَفْشَانُ كُلُّ <i>shedding flowers.</i>	مُرَادُ آوَرُ <i>fulfilling the desire.</i>
دُرُّ اَفْشَانُ <i>sprinkling pearls.</i>	دِلِ آوَرُ <i>brave.</i>
گُوهر اَفْشَانُ <i>shedding gems.</i>	جِهَانِ آرا } <i>adorning the world.</i>
خُونِ اَفْشَانُ <i>dropping blood.</i>	عَالَمِ آرا } <i>and</i>
دِلِ آزار <i>afflicting the heart.</i>	مَجْلِسِ آرا <i>gracing the assembly.</i>
جانِ آزار <i>wounding the soul.</i>	دِلِ آرام <i>giving rest to the heart.</i>
تابِ افگن <i>darting flames.</i>	نَبَرْدِ آزما <i>experienced in battle.</i>
بِیخِ افگن <i>tearing up roots.</i>	رُوحِ آسا <i>appeasing the spirit.</i>
سَنگِ افگن <i>casting stones.</i>	جانِ آسا <i>giving rest to the soul.</i>
کُوهِ افگن <i>throwing down mountains.</i>	خُونِ آلود <i>sprinkled with blood.</i>
مَرْدِ افگن <i>overthrowing heroes.</i>	غُبَارِ آلود <i>covered with dust.</i>
عَنْبِرِ آگین <i>full of ambergris.</i>	خَطَاِ آلود <i>stained with crimes.</i>
سُرُورِ آگین <i>full of pleasures.</i>	رُوحِ افزا <i>refreshing the spirit.</i>

* See her Letters from Constantinople.

† We sometimes find the last word of the compound separated from the foregoing, by some word or words intervening; as, رَنگِ از دِلِ رُبائی for رَنگِ رُبائی از دِلِ, *one stealing the colour (blood) from the heart.*

رَنگ آمیز *mixed with colours*, that
 بُجبت افزا *increasing cheerfulness*.
 شہر آشوب *disturbing the city*; is, deceitful.

elegantly applied to *beauty*, to which پرتو انداز *darting rays*.

likewise the poets give the following دہشت انداز *striking with fear*.

epithet, آتش انداز *casting out fire*.

روز افزون *increasing daily*. تیر انداز *shooting arrows*.

سر افراز *raising his head*. ظلمت اندوز *gathering darkness*, an

گردن افزاز *exalting his neck*. epithet of the night.

عالم افروز } *enlightening the world*. عبرت اندوز *obtaining example*.
 or جهان افروز } اِلْتِفَات انگیز *exciting respect*.

گیتی افروز *enflaming the universe*. خلوص انگیز *promoting sincerity*.

معرکہ افروز *kindling the fight*. فتنہ انگیز *raising a tumult*.

بوستان افروز *inflaming the garden*, a خجالت انگیز *causing blushes to rise*.

beautiful epithet for the anemone. خفقان انگیز *making the heart beat*.

دانش آموز *skilled in science*. ارشاد انگیز *producing instruction*.

کار آموز *expert in affairs*. مردم آوار *devouring men*.

بُردہ آمیز *mixed with joyful tidings*. جان آفرین *that created the soul*.

This participle آمیز is used in a great دل بر *a ravisher of hearts*.

variety of compounds. سایہ پرور *bred in the shade*, an

راحت آمیز *giving rest*. epithet for an ignorant young man

ستم آمیز *full of threats*. who has not seen the world.

شَهِد آمِيز mixed with honey.	عُلَمَاءُ پَرور cherishing learned men.
تَن پَرور nourishing the body.	خُوشخَوَان sweetly singing.
عَشَق باز sporting with love.	جِهَانْدَار possessing the world.
پُوزش پذير accepting an excuse.	نُكْتِه دان skilful in subtleties.
پَرْدَاز composing tunes, a musician.	خُرْدِه بِيِن seeing minute objects.
سُخْن پَرْدَاز composing sentences, an orator.	سُخْن رَان lengthening his discourse.
نَقْل بِنْد compiling narratives, an historian.	كَاْمَرَان gaining his desires.
عَدُو بِنْد that enslaves his enemies.	خُون رِيز shedding blood.
فِتْنِه بِيَز spreading sedition.	شُكْر رِيز dropping sugar.
عَطَر بِيَز shedding perfume.	كُھَر رِيز scattering jewels.
نَادِرِه پِيرا collecting memorable events.	اَشْك رِيز shedding tears.
اَسْمَان پِیُونْد reaching the sky.	غَمَزْدَا dispersing care.
عَالَمْتَاب inflaming the world, an epithet of the sun.	ظُلْمَت زَا dispelling darkness.
دَوْلَتَجُورِي wishing prosperity.	رَهْزَن infesting the way a robber.
گُل چِین gathering roses.	سُحْرَسَاز preparing enchantments.
شُكُونِه چِین cropping flowers.	دِلْسَتَان ravishing hearts.
	دِلْسُوز inflaming the heart.
	جَان شِكار a hunter of souls.
	عُمَر شِكَاف destroying life.

سَمْعِ collecting words, an in-

former.

rising in the morning.

مِفْ شَكَن breaking the ranks.

أَنْجَمُ شُمَار equal to the stars in

number.

كَارِ شَنَاس skilful in business.

دِلْكَشَا rejoicing the heart.

شُكْرُ فَرُوش selling sugar.

كُشُورْ گُشَا conquering provinces.

خُودُ فَرُوش boasting of himself.

اَوْرَنُگِ نِشِين sitting on a throne.

نَاطِرِ فَرِيب deceiving the beholder.

وِيرانِه نِشِين inhabiting a desert.

جِگَرْ گُداَز melting the heart.

رَهْنا showing the way.

صَمَّا گُداَز dispelling a calamity.

غَرِيبِ نَواَز kind to strangers.

ضِيا گُستَر spreading light.

بُرْطِ نَواَز tuning a lute.

عَالَمِ گِیر subduing the world.

کامِیاب who finds what he desires.

II.

145. Words compounded of adjectives and nouns.

رُوی خُوبِ with a beautiful face.

آواز خُوبِ with a good voice.

پاکیزه خُوی having pure intentions.

خُوبِ رائِحه with a pleasing scent.

خُوشْخُوی of a sweet disposition.

خُوشِ الحان with sweet notes ; an epi-

ثet of the nightingale ;

as in this elegant distich,

رَوْنِیْ عَهْدِ شَبَابِستِ دِگَرِ بَسْتَانِرا

مِیرسد مَزْدَه کُلْ بُلْبُلِ خُوشِ الحَانِرا

It is the brightness of the season of youth again to the gardens ; the tidings of the rose arrives to the sweet-singing nightingale.

رفتار خوش walking gracefully. شیرین دهن with a sweet mouth.
شیرینگار with gentle manners. سیاه چشم black-eyed.

The compounds of this form are very numerous, and may be invented at pleasure.

III.

146. Adjectives compounded of two nouns.

Each of these epithets is a short simile.

بري روی	} with the face of a fairy.	گلچشم لب	with lips like rose-buds.
بري بیکر		سمن بوي	with the scent of jessamine.
بري رخسار	with the cheeks of a fairy.	سمن بر	with a bosom like jessamine.
جمشید کلاه	with the diadem of Gemshid.	گلرخ	with cheeks like roses.
دارا	with the troops of Darius.	گلروی	with a rosy face.
سیمین ساق	with legs like silver.	مشکبوی	with the scent of musk.
شکر لب	with lips of sugar.	یاکوت لب	with lips like rubies.
طوطی گفتار	talking like a parrot	شیر دل	with the heart of a lion.

147. When we consider the vast number of epithets that may be compounded after these three forms, and that those epithets are often used for substantives without a noun being expressed, we must allow that the Persian language is one of the richest in the world. These compounds

are thought so beautiful by the Persian poets, that they sometimes fill a distich with them ; as,

ماه رُوی مُشکبُوی دِلکُشی
جان فزائی دِلفریدی مِهوشی

A moon-faced, musk-scented, heart-alluring, soul-delighting, heart-deceiving, moon-like (beauty).

148. The particles *هم* and *تاش*, * *together*, prefixed to nouns, form another elegant class of compounds implying *society* and *intimacy* ; as,

همایشان <i>of the same nest.</i>	همخوابه <i>sleeping together.</i>
هماینگ <i>of the same inclination.</i>	همدم <i>breathing together.</i>
همبزم <i>of the same banquet.</i>	خواجه تاش <i>of the same master, school-</i>
همبستر <i>lying on the same pillow.</i>	<i>fellow.</i>

149. The particles *نا*, *not* ; *کم*, *little* ; and *بی*, *without* ; are placed before nouns to denote privation ; as, *نا امید*, *hopeless* ; *نا شناس*, *ignorant* ; *نا شگفته*, *not yet blown* ; *کم بها*, *of little value* ; *کم عقل*, *with little sense* ; *بی باک*, *fearless* ; *بی امان*, *merciless* : this particle is often joined to Arabick verbs ; as, *بی تأمل*, *inconsiderate* ; *بی ترتیب*, *irregular*.

* This particle is Turkish.

Example :—

بَعْدَ اَزِیْن نَامِتْرَا دَر هَرْ کُجَا خَوَاهَم نَوِشْت
بِی حَقِیْقَتِ بِی مَرُوْتُ بِی وَفَا خَوَاهَم نَوِشْت

Henceforth, wherever I shall write thy name, I will write FALSE, IN-HUMAN, and FAITHLESS.

ON THE FORMATION OF NOUNS.

150. Names of agents (اَسْمَائِی فَاعِل) are generally participles active ending in نَدَه ; as, سازَنَدَه sāzandah, a composer ; or they are formed by adding گَر gar, گار gār, بان bān, جِی or جِی* to a substantive ; as, زرگَر, a goldsmith ; قَلَمگَر, a writer ; باغبان, a gardener ; اَمبَاسِجِی, an ambassador ; مِیائِجِی, a mediator.

151. Adjectives (صِفَات) implying possession or plenty are formed by adding to nouns the termination سار, گین, آگین, مَند, وار, ناک, ی, ور, or adding to nouns the termination چَرَدَه ; as, شَرَمسار, bashful ; غَمگین, sorrowful ; شَرَم آگین, ashamed ; دانِشْمند, learned ; زَهْرناک, venomous ; اُمیدوار, hopeful ; جانور, having life ; هِنْدِی, Indian † ; سیاه چَرَدَه, blackish : also the terminations ا, as, دانا, wise, بویا, odorous :—وَر ; as, آزور, covetous, رنجور, sorrowful :—اَوَر ; as, دلاور, robust, تناور, courageous.

* These are rather Turkish than Persian terminations.

† This is a Turkish adjunct.

‡ With یایِ نَسَبَت. See Art. 74.

152. The Arabick words *أَرْبَابٌ*, *صَاحِبٌ*, *أَهْلٌ*, put before nouns, form likewise adjectives of possession ; as, *أَرْبَابٌ*, *majestic*, *dignitate præditus*, *صَاحِبٌ*, *beautiful*, *venustate præditus*, *أَرْبَابٌ صُورَتٌ*, *persons of exterior form*, *أَهْلٌ حِكْمَتٌ*, *wise*, *sapientiâ præditus*. We may here observe, that the Indians use a great variety of phrases purely Arabick, some as proper names and titles of chiefs and princes, and others as epithets or constant adjuncts to substantives ; such are the names *سِرَاجُ الدَّوْلَةِ*, *شَجَاعُ الدَّوْلَةِ*, *نَجْمُ الدَّوْلَةِ*, *شَمْسُ الدَّوْلَةِ*, which signify in Arabick, *the lamp of the state* ; such also is the title which they gave Lord Clive, *زُبْدَةُ الْمُلْكِ*, *the cream of the kingdom* ; in the same manner they seldom mention the province of *بَنْدَلَه*, without adding, by way of epithet, *جَنَّتُ الْبَلَادِ*, *the paradise of regions* ; an Arabick title given to that province by *أَوْرَنْگُ زَيْب* Aw-rangzēb.

153. Some adjectives are formed from nouns by adding *يْنِ* in ; as, *أَتَشِينٌ*, *fiery* ; *زَرِينٌ*, *golden* ; *زَمْرَدِينٌ*, *made of emeralds*.

154. The termination silent *ة*, (*تَحْنُفٌ*) applied to the end of nouns either in the singular or plural number, forms a class of relative nouns, coming very near in signification to those formed by the *يَائِي نَسَبٌ*, or relative *يِي*, (Art. 151), as, *دَسْتٌ*, *the hand* ; *دَسْتَةٌ*, *belonging to the hand*, *a handful* ; or the like. *مَرْدَانٌ*, *men* ; *مَرْدَانَةٌ*, *like men, courageously* ;

پادشاهان, *kings* ; پادشاهانه, *like kings, royally*. Words of this class, when they happen to be the last of two in construction, do not require that the foregoing have kesrah ; as, پارچه زنانه, not زنانه پارچه, *clothing proper for, or belonging to, women*.

155. Adjectives of similitude are formed by adding آسا, سا, or وش, to substantives ; as, عُنْبَرِ آسا, *like ambergris* ; مُسْكِ آسا, *like musk* ; جَنَّتِ آسا, *like paradise* ; سِحْرِ سا, *like magic* ; غُنْجِه وش, *like a rose-bud* ; قَمَرُوش, or مَهْرُوش, *like the moon*.

156. Some adjectives and adverbs are formed by nouns doubled, with the letter ا alif put between them ; as, لِبَالِب, *lip to lip* ; سِرَاسِر, *head to head* ; رَنگَارَنگ, or گُونَاگُون, *colour to colour, i. e. to the top, entirely, variegated*.

Example : —

رَوْضَةُ مَاءٍ نَهْرِيهَا سَلْسَالٌ
دَوْحَةُ سَجْعٍ طَيْرِيهَا مَوْزُونٌ
أَنْ يَرْازَ لَالِهَائِي رَنگَارَنگ
وَيَنْ يَرْازَ مَيَوِهَائِي گُونَاگُون

A garden, the water of whose rivulets (is) rippling ; an orchard, the melody of whose birds (is) weighed (measured), that full of many coloured tulips, and this full of fruits (of) various hues.

The two first lines of this tetrastich are in pure Arabick.

157. The termination فام, as well as گون, denotes 'colour'; as, گُلْفام, or گُلگون, *rose coloured*; زمرْدفام, *emerald colour*.

DIMINUTIVE NOUNS, اَسْمَائِ تَصْغِيرِ.

158. These nouns are formed by adding the syllables كَ, چِه, or زِه, or واوِ مَعْرُوف, to the primitive.

159. The syllable كَ is generally added to primitives signifying animated beings; as, مَرْد, *a man*; مَرْدَكُ, *a little man*; چِه or بچِه, to nouns signifying either animate or inanimate beings; as, باغ, *a garden*, باغچِه, *a little garden*; بُز, *a goat*, بُزبچِه, *a little goat*.

160. If the primitive end in silent ز, (حَائِیْ مُخَفَّف) preceded by a long syllable, the ز is changed into گ; as, جامِه, *a garment*; جامِگ, *a small garment*. But if a long syllable do not precede, the diminutive is formed by changing ز into یِ; as, مزِد, *taste*; مزِیِ, *some taste*.

161. زِه is applicable to inanimate beings only; as, دان or دانه, *a grain*; دانزِه, *a small grain*. زِه is sometimes found to form the diminutive; as, آتَش, *fire*; آتَشِزِه, *a fire fly*.

162. The diminutive in واوِ مَعْرُوف, occurs but seldom; as, پسر, *a son*; پسرُو, *a little son*; دُختر, *a daughter*; دُخترُو, *a little daughter*. شه, وله, برِه, and ا, are terminations of the diminutive noun; but they occur very rarely.

OF THE HĀṢILI MAṢḌAR, حاصل مصدر.

163. From the compounds above mentioned, or any other adjectives, compounded or simple, may be formed abstract substantives, by adding ي (معروف, See Art. 35).

شرمسار *bashful*.

شرمساری *bashfulness*.

دانشمند *learned*.

دانشمندی *learning*.

سیاه *black*.

سیاهی *blackness*.

But if the adjective end in (های مخفف) the silent *z*, the abstract is made by changing *z* into گي; as, بیگانه, *strange*; بیگانگی, *strangeness*, بی علاقه, *unconnected*; بی علاقگی, *want of connection*. If the primitive end in (های مظهر), the aspirated *z*, only *y* is added; as, پادشاه, *a king*; پادشاهی, *royalty*.

Many abstract nouns are formed in this manner, expressing the qualities of the primitives from which they have been derived; as, خر, *an ass*; خری, *stupidity*; گرگ, *a wolf*; گرگی, *the ravenous disposition of that animal*. مرد, *a man*; مردی, *manhood*, &c. (This is another office of the یای نسبت).

* It must not be inferred, however, that words not terminating in this ي, are not abstract in signification, for قدمبوس is perfectly equivalent to قدمبوسی, *kissing the feet*.

164. If the word end in alif ا or و, the soft ḥamza must be introduced before the final ي; as, دانا, *wise*; دانائي, *wisdom*; بينا, *seeing*; بينائي, *sight*; گل رو, *rosy-faced*; گل روئي, *being rosy-faced*; سيہ مو, *having black hair*; سيہ موي. But if واو follow faṭḥah (َ), ḥamza is not introduced; as, نو, *new*; نوِي, *novelty*. (See Art. 33.) This ي is termed يايِ مصدرِي, *the ي of the maṣḍar*.

165. Another class of these nouns is formed from the third person preterite of a verb; as, خريد و فروخت, *buying and selling*; آمد و شد, *coming and going*.

166. A third class of the ḥāṣili maṣḍar is formed from the imperative of verbs; as, گوي, *conversation*; جوي, *search*; from گفتن, imperative گو, *جو, جستَن, گو*. (with زائد يايِ, Art. 76.)

167. A few of these nouns are formed by adding silent ه (هايِ مُخَفَّف) to the primitive; as, آتش زنہ, *a flint*. (See Art. 154).

168. A noun denoting fitness, (لياقَت), is often derived from Persian infinitives by the addition of ي (مَعْرُوف, Art. 35); as, خوردني, *fit to be eaten*; کردني, *fit to be done*. (This is termed يايِ لِيَاقَت, Art. 73.)*

* As there are also cases, in which the تَنْكِير يايِ is added to the infinitive, the student must be careful rightly to distinguish them. (See the Commentary on the سِکَنْدَر نَامَہ, Calcutta, 1812, p. ٦).

169. Others are made, either by adding *أَر* to the third person of the past tense ; as, دیدار, *sight* ; گفتار, *speech* ; رفتار, *motion* ; or, by adding *ش*—or *اک* to the contracted participle ; as, آسایش, *rest* ; ستایش, *praise* ; دانش, *learning* ; پوشاک, *clothing*.

170. The letter *ا* alif added to some adjectives, forms other abstracts ; as, گرم, *warm* ; گرما, *warmth* ; درازا, *length*, from دراز, *long*, &c.

171. Nouns denoting place, (اسمائی ظرف) are formed by the terminations *استان*, *ین*, *دان*, *مان*, *زار*, *گاه*, *کده*, or *جا* ;—and بار, *sar*, *بار*, or *ا*, so added to words will imply abundance : e. g.

نگارستان *a gallery of pictures.**

دودمان *a family.*

بهارستان *the mansion of the spring.*

عبادتگاه *a place of worship.*

گلستان *a bower of roses.*

نزهتکده *a place of pleasure.*

* The five following of these names are the titles of as many excellent books : the *Bahārīstān* and *Gulīstān*, are poetical compositions by *Jāmī* and *Sāʿadī* ; the *Nigārīstān* is a very entertaining miscellany in prose and verse ; and the *Shahardan* is a miscellaneous work in Arabick upon the history of Egypt ; as to the *Sumbulīstān*, I have seen it quoted, but recollect neither the subject, nor the name of its author. The Greeks sometimes gave these flowery titles to their books ; thus Pamphilus published a treatise on different subjects, which he called *Λειμῶν* چمنزار, *a meadow* ; and Apostolius compiled an *Ἰωνιδάριον* بهنفسه رار, *a garden of violets*, or a collection of proverbs and sentences.

گُلبن *rose bush.*

خواب جا *a place of sleep, a bed.*

شکردان or } *a chest of sugar.*
شکرستان

رود بار *a place abounding in*
rivers.

سنبلستان *a garden of hyacinths.*

کوهسار *mountainous.*

شیرستان *the country of lions.*

دیولان *a place abounding in de-*

جَنستان *faury-land.*

mons.

گزار *a bed of roses.*

آتش لان *a place abounding in fire.*

لاله زار *a border of tulips.*

خوشا *very happy.*

The learner must remember, that, when these compounds are used as distinct substantives, the termination ان of the plural, and را of the oblique case, will be added to them as occasion may require ; as,

Sing. Nom. شیرین دهن } *(a girl with) a sweet mouth.*
Obl. شیرین دهنرا

Plur. Nom. شیرین دهنان } *(girls with) sweet mouths.*
Obl. شیرین دهنانرا

172. The Persian verbs are compounded either with nouns and adjectives, or with prepositions and other particles.

173. The verbs chiefly used in the first sort of composition are کردن, *to do* ; کشیدن, *to draw out* ; آوردن, *to bring* ; داشتن, *to have* ; ساختن, *to make* ; فرمودن, *to order* ; خوردن, *to devour* ; زدن, *to strike* ; بردن, *to bear* ; نمودن, *to show* ; گشتن or گردیدن, *to become* ; آمدن, *to come* ;

دیدن, *to see* ; گرفتن, *to take* , and یافتن, *to find*. The most common of these is کردن, which is joined in all its inflexions to a multitude of Arabick *maṣḍars*, or verbal nouns, as well as to Persian adjectives and participles : these are termed, مَصَادِرِ غَيْرِ مُنْصَرِفَةٍ, *invariable maṣḍars*.

Examples : * —

اِقْرَارِ كَرْدَنَ <i>to confess.</i>	پُر كَرْدَنَ <i>to fill.</i>
اِنْتِظَارِ كَرْدَنَ <i>to expect.</i>	تَرْكِ كَرْدَنَ <i>to leave.</i>
رُجُوعِ كَرْدَنَ <i>to return</i>	طُلُوعِ كَرْدَنَ <i>to rise (oriri).</i>
تَمَامِ كَرْدَنَ <i>to complete.</i>	اِنْتِظَارِ كَشِيدَنَ <i>to expect.</i>
هُجُومِ آوَرْدَنَ <i>to assault.</i>	تَر سَاخْتَنَ <i>to moisten.</i>
يَادِ آوَرْدَنَ <i>to remember.</i>	اِلْتِفَاتِ نَمُودَنَ <i>to esteem.</i>
عَجَبِ دَاشْتَنَ <i>to wonder.</i>	مَذْهُوشِ گِشْتَنَ <i>to be astonished.</i>
مَعْذُورِ دَاشْتَنَ <i>to excuse.</i>	غَمْنَاكِ گَرْدِيدَنَ <i>to be afflicted.</i>
حَسَدِ بُرْدَنَ <i>to envy.</i>	پَدِيدِ آمَدَنَ <i>to appear.</i>
اِعْتِقَادِ بُرْدَنَ <i>to believe.</i>	اِحْسَانِ دِيدَنَ <i>to be benefited.</i>

* It should be observed that the Persians, in adopting words from the Arabick, frequently alter the vowels, and sometimes the consonants, in order to adapt them to their own vicious pronunciation : thus we have تَقَاضَى for تَقَاظَى, تَبَرَّى for تَبَرَّى, &c. constantly : so, also جَمَادِي for جَمَادِي, &c. to which many others might be added.

غم خُورْدَن to grieve.	پَرورش یَافْتَن to be educated.
سَوَگَنْد خُورْدَن to swear.	قَرَار گِرِفْتَن to be confirmed.
روشن سَاخْتَن to enlighten.	

Thus Hāfiz ;

صَبَحَسْتُ سَاقِيَا قَدْ حِيَّيْتُ بِرِ شَرَابِ كُنْ
 دَوِّرِ فَلَکِ دِرَنگِ نَدَارِ شِتَابِ كُنْ
 خورشیدِ مِی زِمَشْرِقِ سَاغَرِ طُلُوعِ كَرْدِ
 گَر بَرگِ عَیْشِ مِیَطْلَبِی تَرکِ خَوَابِ كُنْ

It is morning ; cup-bearer, FILL a cup with wine ; the rolling of the heavens makes no delay ; BE QUICK. The sun of the wine HAS ARISEN from the east of the cup ; if thou seekest the leaf of pleasure, LEAVE sleep.

174. The verbs زدن and فرمودن, are very frequently used in composition ; as, نَعْرَه زدن, *to call aloud* ; فَرَمُودَن, *to consider* : the latter, however, is generally put into the mouth of a superior : thus Jalāluddīn Rōzbalhār ;

تا بَحْمَدِ تُو نَعْرَه زَدِ بُلْبُلْ
 همه گوشم چُونِ دِرَخْتِ گُلْ

Until the nightingale have sung aloud in thy praise, I am all ear like the rose-tree.

And Hāfiz ;

فَكِّرْ مَعْقُولُ بِفَرْمَا كُلِّ يَخَارُ كُجَاسْتِ

Command (or deign to afford) the consideration of the intelligent ; where is the rose without a thorn ?

175. Some of the particles, with which verbs are compounded, are significant, others redundant and ornamental ; as,

در آمدن <i>to enter, (to come to the</i>	بر آسودن <i>to rest.</i>
door).	باز داشتن <i>to withhold.</i>
در آوردن <i>to bring in.</i>	فروزد آمدن <i>to descend.</i>
در خواستن <i>to require.</i>	واپس داشتن <i>to detain.</i>
در یافتن <i>to understand.</i>	سر دادن <i>to banish, to confine</i>
بر آمدن <i>to ascend.</i>	<i>to a place.</i>
بر گشتن <i>to return.</i>	

176. In the present tense of a compound verb, the particle *پر* is inserted between the two words of which it is composed ; as, *پر کردن*, *to fill.*

Sing.

Plur.

پر می کنم *I fill.*

پر می کنیم *we fill.*

پر می کنی *thou fillest.*

پر می کنید *you fill.*

پر می کند *he fills.*

پر می کنند *they fill.*

177. Sometimes the two words, of which a verb is compounded, are placed at a great distance from each other ; as,

صبا بِلُطْفِ بَکُو آن غزالِ رَعْناراً
که سر بکوه و بیابان تو دادهء مارا

O western breeze, say in kindness to yon tender fawn, thou hast confined us to the hills and deserts ;

where سر دادهء, the simple preterite of سر دادن, *to confine* ; reléguer, is separated by three words. The noun سر has a number of different senses, and is therefore a difficult word in the Persian language ; it signifies *the head, the top, the point, the principal thing, the air, desire, love, will, intention, &c.* and sometimes, its meaning is so vague, that it seems a mere expletive, though the Persians undoubtedly feel its force.

OF PERSIAN AND ARABICK NUMERALS, اَسْمَاءُ عِدَد.

178. The numerals and invariable parts of speech belong more properly to a vocabulary than to a grammar ; but, for the use of such as will take the trouble to learn them by heart, I will here subjoin the most common of them.

Cyphers.	Persian.	Arabick.	
		Masc.	Fem.
۱	يَكْ one.	وَاحِدٌ, اَحَدٌ	* وَاحِدَةٌ, اَحَدِي
۲	دو two.	اِثْنَانِ	اِثْنَانِ
۳	سه three.	ثَلَاثَةٌ	ثَلَاثٌ
۴	چهار four.	اَرْبَعَةٌ	اَرْبَعٌ
۵	پنج five.	خَمْسَةٌ	خَمْسٌ
۶	شش six.	سِتَّةٌ	سِتٌّ
۷	هفت seven.	سَبْعَةٌ	سَبْعٌ
۸	هشت eight.	ثَمَانِيَةٌ	ثَمَانٍ
۹	نه nine.	تِسْعَةٌ	تِسْعٌ
۱۰	ده ten.	عَشْرَةٌ	عَشْرٌ
۱۱	یازده eleven.	اَحَدُ عَشَرَ	اَحَدِي عَشْرَةٍ

* The *tanwîn* (°), or any vowel following the last letter, as here applied to the Arabick numerals, is generally omitted when those numerals are used in the Persick.

Cyphers.	Persian.	Masc.	Arabick.	Fem.
۱۲	دوازده <i>twelve.</i>	اثنا عشر	اثنًا عشر	
۱۳	سیزده <i>thirteen.</i>	ثلاثة عشر	ثلاث عشر	
۱۴	چهارده <i>fourteen.</i>	اربعة عشر	اربع عشر	
۱۵	پانزده <i>fifteen.</i>	خمسة عشر	خمس عشر	
۱۶	شانزده <i>sixteen.</i>	سته عشر	ست عشر	
۱۷	هفده <i>seventeen.</i>	سبعة عشر	سبع عشر	
۱۸	هشده <i>eighteen.</i>	ثمانية عشر	ثماني عشر	
۱۹	نوزده <i>nineteen.</i>	تسعة عشر	تسع عشر	
۲۰	بیست <i>twenty.</i>	عشرون	عشرون	
۲۱	بیست و یک <i>twenty-one.</i>	واحد وعشرون	واحدة وعشرون	
۳۰	سی <i>thirty.</i>	ثلاثون	ثلاثون	
۴۰	چهل <i>forty.</i>	اربعون	اربعون	
۵۰	پنجاه <i>fifty.</i>	خمسون	خمسون	
۶۰	شست <i>sixty.</i>	ستون	ستون	
۷۰	هفتاد <i>seventy.</i>	سبعون	سبعون	
۸۰	هشتاد <i>eighty.</i>	ثمانون	ثمانون	
۹۰	نود <i>ninety.</i>	تسعون	تسعون	
۱۰۰	صد <i>a hundred.</i>	مائة	مائة	
۲۰۰	دو صد <i>two hundred.</i>	مائتان	مائتان	

Cyphers.	Persian.	Arabick.	
		Masc.	Fem.
۳۰۰	سیصد <i>three hundred.</i>	ثَلَاثُ مِائَةٍ	ثَلَاثُ مِائَةٍ
۴۰۰	چهارصد <i>four hundred.</i>	أَرْبَعُ مِائَةٍ	أَرْبَعُ مِائَةٍ
۵۰۰	پانصد <i>five hundred.</i>	خَمْسُ مِائَةٍ	خَمْسُ مِائَةٍ
۶۰۰	ششصد <i>six hundred.</i>	سِتُّ مِائَةٍ	سِتُّ مِائَةٍ
۷۰۰	هفتصد <i>seven hundred.</i>	سَبْعُ مِائَةٍ	سَبْعُ مِائَةٍ
۸۰۰	هشتصد <i>eight hundred.</i>	ثَمَانِي وَ ثَمَانِ مِائَةٍ	ثَمَانِي وَ ثَمَانِ مِائَةٍ
۹۰۰	نهصد <i>nine hundred.</i>	تِسْعُ مِائَةٍ	تِسْعُ مِائَةٍ
۱۰۰۰	هزار <i>one thousand.</i>	أَلْفٌ	
۱۰۰۰۰	ده هزار <i>ten thousand.</i>	عَشْرَةُ أَلْفٍ	
۱۰۰۰۰۰	صد هزار <i>one hundred thousand</i>	مِائَةُ أَلْفٍ	
	or لک		

179. ORDINALS, مِنَ الْعَدَدِ عَلَيَّ وَزَنٍ فَاعِلٍ.

Persian.		Arabick.	
		Masc.	Fem.
نَوَسْتِین	<i>first.</i>	أَوَّلُ	أَوَّلَى
دوم	<i>second.</i>	ثَانِ	ثَانِيَّةٌ
سِیوم	<i>third.</i>	ثَالِثُ	ثَالِثَةٌ
چهارم	<i>fourth.</i>	رَابِعُ	رَابِعَةٌ
پنجم	<i>fifth.</i>	خَامِسُ	خَامِسَةٌ

All the other Persian ordinals are formed in the same manner by adding م to the cardinal numbers.

180. Arabick numerals of fraction and alternation are of the forms ^{فعل}فعل, ^{فعل}فعل, ^{فعل}فعل, and ^{فعل}فعل; as, ثلث or ثلث or ثلث, *a third*; (the last is the diminutive form), and ثلث, *every third* (hour, day, &c.)

181. Numerals of the form ^{فعالي}فعالي imply multiples of any thing; as, ثلثي, *containing three*; رباعي, *containing four*. Distributives are formed by the mere repetition of the cardinal numbers; واحد واحد, *one by one*.

PERSIAN ADVERBS.

182. We have no forms peculiar to adverbs, either in this or in the Arabick language: words used for this purpose being nouns construed with, or without particles, as occasion shall require, e. g.

بسیار *much*. اندک *little*. اینجا *this place, here*. آنجا *that place, there*.

جان نیز اگر فرستم آنجا
آن تُخفّه، مُختصر چه باشد

If I could also send my soul (to) THAT PLACE; that trifling present, what would it be!

از اینجا *hence*. از آنجا *thence*. اینسو *hither*. آنسو *thither*.
کجا *where* or از کجا *whence*. هر کجا *wheresoever*.
whither.

بیرون *without*. درون or اندرون *within, to which many others might be added.*

نَوَازَنده بَلِّیلِ بیاغِ اَندرُون
کِرَازَنده اَهو براغِ اَندرُون

The warbling nightingale (is) within the garden ; the deer proudly walking within the meadows.

فرو or فرود *below.* بالا *above.*

آن بلا نبود که از بالا بود

That would not be an evil which comes from above.

سحرگاه , بامداد or سحر , (in) *the morning.*

شامگاه , (in) *the evening.*

پس *after.* پیش *before.* فردا *to-morrow.* دی *yesterday.*
هماندم *directly.* چون *when.* آنگاه *then.* اکنون *now.*
بعد از آن *afterward.* هنوز *yet.* هرگز نه *never.* هرگز *ever.*
دیگر بار *again.* باری *once.* همیشه *always.* تا *until.*
تنها *alone.* بهم and هم *together.* نیز *even.* هم *also.*

The following adverbs are nearly synonymous, and signify, *as, like, in the same manner as, &c.*

چنان , چنانکه , چنانچه , همچین , چندان , همچون , همچو ,
&c. , مثل , مثل آنکه , مانند , چو , چون

183. INTERROGATIVES, اَسْمَائِ اسْتِفْهَامِ

چند *how many ?* چرا *wherefore ?* کُوی *where ?*
چگونه *how or what.* چُون *how ?* از بهر چه *on what account ?*

184. CONJUNCTIONS, حُرُوفِ عَطْفٍ or مَوْصُول.

و or و and. هم or نیز also. یا or. اگر or گر if.
 اگرچه or اگرچه though. اما, لیکن, بل, بلکه but, moreover.
 هرچند or هرچندکه although. بنابراین therefore. پس then, so.
 که since. زیرا because. مگر unless. جز except.
 مبادا lest by chance. خواه whether.

185. PREPOSITIONS, حُرُوفِ جَرٍّ or مَعْنَوِي.

از or از from, by, of. بر or بر upon. پس after. پیش before.
 به or ب joined to the noun, to. با with. بی without.
 پهلوئی near. در in. برای or بجهت for, or account of.
 از جهت or از بهر on account of. میان between. سوی toward.
 فرود beneath. زیر under. زیر above. نزد near.

186. INTERJECTIONS, اصوات.

ایها or آها oh! آه ah! دریا or دریا alas!
 اینک behold! کاش would.

Thus in the tale of the merchant and the parrot by Jalāluddīn Rūmī.

ای دریا وای دریا وای دریا
 کأنچنان ماهی نهان شد زیر میخ

Alas ! alas ! alas ! that such a moon should be hidden under the cloud !

اَنسوس and فغان are likewise interjections that express grief: thus in a tetrastich by the sultan Togrul Bin Ersīlān ;

دِیروز چنانِ وصالِ جانِ فروزی
وَأَمْرُوزِ چُنینِ فِرَاقِ عَالَمِ سوزی
اَنسوسِ کِه بر دَقْتَرِ عُمَرَمِ اَیامِ
آئِرَا رُوزِی نَوِیَسَدِ اَیَنَرَا رُوزِی

Yesterday, such a soul-delighting enjoyment ! and to day, such a world-inflaming absence ! alas ! that time upon the register of my life, writes that one day, this one (another) day !

This great hero and poet was the last king of the Seljukian race : he was extremely fond of Firdausi's poetry, and in the battle in which he lost his life, he was heard to repeat aloud the following verses from the *Shāh-nāmah* :

چو بر خاست از لشکر گشتن گرد
رُخِ نَامِدَارانِ ما گشت زرد
مَنْ اَیْنِ گُرَزِ یَکْرُخْمِ بُرْدِ اَشْتَمِ
سِپَهرِا هَمِ اَنجایِ بَگذاشْتَمِ
خُرُوشِی بَرِ آوَرْدِ اَسبَمِ چو پیل
زَمینِ شُدِ پَرِیْشانِ چو دَرِیایِ نِیل*

* These lines are quoted by d'Herbelot, p. 1029, but they are written differently in my manuscript of *Firdausi*, which I have here followed.

When the dust arose from the numerous army, the cheeks of our name-possessing (heroes) turned pale ; I raised this mace, (and with) a single stroke, I left the foot-soldiery in that place ; my steed raged like the elephant, and the ground became agitated like the river Nile.

OF THE PERSIAN SYNTAX.

ON THE USE OF NOUNS.

187. **NOUNS** being the names of things or events taken either simply or metaphorically, may be arranged under two heads: viz. generic and specific. Generic nouns, whether simple or compound, substantive or attributive, (See Art. 299, note), are those which designate whole genera, species, classes, or the like, either of things or events. *Specific* nouns are those² which designate individuals as such: of this sort are proper names of men, places, kingdoms, &c.

188. Generic nouns may be considered as definite, so far as they distinguish the genera, species, &c. of persons or things, for which they are used. Specific nouns will always be definite, unless made vague for the purpose of expressing the character of some one person or thing generally: e. g. گُل will mean *the rose* generally, including the whole species of flowers so called; so خار, *the thorn*. When we speak thus far definitely of these, we may say, گُل بی خار نباشد, *THE ROSE is not without THE THORN*; i. e. every rose, or the whole species of the rose, has its thorn.

189. But if we wish, in any way, to limit ourselves in the use of these nouns, we must use some other word or particle for this purpose. If we

would express the idea of *one*, or *any*, in a vague sense, we must use the *يَايْ وَحَدَث*, or *تَنْكِير*, (Art. 66, &c.) if other shades of meaning, then such qualifying words as will suit our purpose : e. g.

بچه کار آیدت ز گُل طبّقی
از گُلستانِ من بیر ورّقی

For what purpose comes to thee A BASKET of roses ?

From my rose-garden bear (away) ONE LEAF.

In this example, *گُل* signifies *the rose*, or *roses* generally, as before : *طَبَقِي*, has the *تَنْكِير*, *يَايْ*, attached to it, and therefore will signify *a basket*, *any basket*, or *one basket*, the same may be said of *ورّقی* (from *ورق*). In the next place, in the phrase, *گُلستانِ من*, *my rose garden*, the word *گُلستان*, is restricted by the addition of the pronoun *من* ; the *کَسْرَه* *تَوْصِيفِي* intervening. (Art. 58).

190. Nouns, already introduced into any discourse, (1st.) or (2nd.) Nouns implying things with which we are familiar, will require no restricting particles or words : (Art. 68.) e. g.

1st. پادشاهی را شنیدم — ملک پرسید

I have heard of A KING, &c. — THE KING asked, &c.

2nd. پدر بخندید — و برادران بجان پریشان شدند

THE FATHER smiled and THE BROTHERS were pained to the soul.

191. Abstract generic nouns, unrestricted, are used in the singular number only ; as,

عمر برفست

LIFE IS (as) *the snow*.

192. Other generic nouns may be used, either in the singular or plural ; as,

زاهد با طمع رهزن است

The religious with avarice is a highway-robber.

Or,

عابدان جزای طاعت خواهند

THE WORSHIPPERS *require the reward of (their) obedience.*

193. Of two nouns in construction, the Persians seem to prefer the first's being in the singular number ; as, نِعْمَتِ بزرگان, THE FAVOUR, or favours, of the great : but the plural is sometimes used ; as, مکارمِ اخلاق, excellent manners.

194. Collective nouns, as لشکر, an army ; قوم, a people ; طائفه, a tribe, &c. are nothing more than generic nouns, and are used in the same way, i. e. may be considered as singulars or plurals, as the writer may choose, and may be qualified just as other nouns are.

195. Specific nouns, such as proper names, will necessarily be applied like others taken definitely ; but, when they are made indefinite by receiving the یای تنکیر, &c. they will be considered as other indefinite

nouns ; as, ابراهيمي, *an Abraham, one like Abraham, faithful, &c.* so حاطمي, *a Hātim, liberal, &c.*

196. Proper names (علم) are such as زید, *Zaid* ; or they may be titular (كُنْيَة) or patronymic, (مَنْسُوب) ; as, first, تاجُ الدَّوْلَةِ, *crown of the state* ; أَبُو الْفُضْلِ, *Abul Fuzl* : secondly, أَبُو عُمَرَ, *father of Omar, &c.*

CONSTRUCTION OF THE NUMERALS, اَسْمَاءُ عِدَد.

197. In conformity, perhaps, with the principle that generic nouns involve whole species, and consequently *plurality* in their signification, it is, that when construed with the numerals they are invariably placed in the singular number ; as, يَكُ مُرْدٌ, *one man*, دُو مُرْدٌ, *two men*, سَهْ مُرْدٌ, *three men* ; صد هزار کس, *a hundred thousand persons* ; and so on, in which the numeral generally precedes. If, however, the thing numbered precede, it receives the تَنْكِير ; as, فَصْلِي دُو, *two sections*. The word چَنْدُ requires the same government ; as, چَنْدُ رُوز, or رُوزِي چَنْدُ, *some days*.

198. As ordinals, they are construed like other attributives ; and taken as fractions, يَكُ *one* is preceded by the number required ; as, سَهْ يَكُ, *a third* ; دَهْ يَكُ, *a tenth, &c.*

OF NOUNS QUALIFYING ONE ANOTHER.

199. Substantives or attributives, used as substantives, (Art. 299, note), may be qualified by others following placed in apposition ; as, گُلُ افشان,

rose scattering ; رُوي , خُوب رُوي , *good (of) face* ; پُري رُوي , *fairy (in) face* ;
(Art. 144, &c.)

200. An alif is sometimes introduced (Art. 156) between two such words ; as, سرآپا , *head (to) foot* ; برابر , *breast (to) breast, level, &c.* when *addition, progress, entireness*, or the like seems to be intimated. These are usually considered as compounds.

201. Substantive nouns, or attributives used as substantives, may qualify one another, in the relation of the genitive case. When this takes place, and the qualifying word follows in the order, the foregoing one will receive the vowel *kesrah* : (Art. 59), e. g. مَرْد نِيَك , *a good man* ; خانۀ بزرگ , *a great house* ; راهِ راست , *a true or right way* ; پادشاهان , *kings of the earth* ; خانهای خراب , *ruined houses*.

202. This holds good however the qualifying words may be formed, or, how numerous soever the words subsequently qualifying one another may be ; as, پادشاهانِ عدالتِ شعار , *justice-renowned kings* ; مَدَبِّرانِ مَمَالِكِ آن طرف , *the governors of the regions of those parts* :—or, with any of the separate pronouns following ; as, دَفْعِ مَضَرَّتِ ايشان , *the repelling of the injury of them*. So also, تَارِ زُلفِ پيچان—بُتِ هِنْدِي نِزاد , *the web of those who twist the ringlets—idol of Indian extraction—characterized by inflaming and blandishment—bitter-worded—sweetly-accented, &c.*

203. The infinitive being a noun, is subject to the same construction ; as, *اَو بَخْشِيدَنِ خُونِ*, *the pardoning of his blood* :—and to the declension and construction of nouns generally

204. If, however, the qualifying word stands first in the order, the *keṣrah* is not added, (i. e. the *اضافه*, does not take place), as *نیک مرد*, *a good man* ; *جهان شاه*, *world-king*, for *king of the world*.

205. So the demonstrative pronouns *آن* *that*, and *این* *this*, which always stand first in the order ; as also the words *صاحب دل*, e. g. *صاحب دل*, i. e. a *Sūfī*, so styled ; *سر*, in such compounds, as *سرگذشت*, *an event* ; *سرانگشتی*, *a dish of barley-meal*, so called, &c.

206. So also words construed with attributives ending in *انه*, or the *نسبه*, *یای*, although these follow in the order ; as, *پارچه زنانه*, not *پارچه زنانه*, *women's clothing* ; *مرد هندی*, not *مرد هندی*, *an Indian man* : (Artt. 75-154) ; words preceding the relative *که* ; as, *مرد که*, *the man who* : as also all the particles, except *بعد*, *after* ; *پیش*, *before* ; *نزد* and *نزدیک*, *near* ; *بهر*, *on account of* ; *چیت*, *on account of* ; *میان*, *between* ; *سو*, *towards* ; *زیر*, *below* ; *بالا*, *above* ; *همراه*, *with* ; *پس*, *behind* ; *دنبال*, *after*.

207. According to the Oriental Grammarians, when one word is added for the purpose of qualifying another in the relation of the genitive, neither of them need have the *تَنکیر*, (Art. 69). Cases of the contrary

however, seem to occur ; as, سالی دو, *two years* ; تنی چند, *some persons* ; درویشی مجرّد, *a naked Darvesh* : (if this ی does not really represent the اضافت, which I suspect is the case). When, however, the order is preserved, the ی is not added ; as, ملک زاده را شنیدم, *I heard of a king's son*. But, if these words be considered as compounds, the ی will be regularly added to the last ; as, فریدون حشمتی جمشید جاہی, *A FERIDŪN in pomp, a JEMSHĪD in dignity*.

208. This relation is often marked by the addition of a particle ; as, حنمی از زر, *a ring of gold* ; یکی از ملوک, *one of the kings* ; پسر زید را, *son to Zaid, or Zaid's son*. (See Art. 59.)

209. The inseparable pronouns are added with (ـِ) ; as, اسبم, *my horse*, &c. But, if the preceding word end in ا, or in و, not preceded by (ـِ), ی will be added ; as, قضایم, *my fate* ; رویش, *his face*. If the silent ه precede, ا will be added ; as, جامه ام, *my garment*. (Art. 92).

OF THE USE OF THE COMPARATIVE AND SUPERLATIVE DEGREES, OR OF THE تَفْصِيلِ اَسْمَائِ.

210. The superiority of one of any two things, &c. compared, may be intimated by the insertion of the particles که, از, or of the اضافت, which last seldom occurs : as,

تازۀ تر از نہالِ کامرانی

More fresh THAN the young branch of desire.

کوتاهِ خردمند بہ کہ نادانِ بلند

The intelligent dwarf (is) better THAN the tall dunce.

با کوچترِ خود ہمسرِی نباید کرد

With one less THAN self, it is improper to institute equality.

211. But, when these words are construed as nouns with others, the *اضافت*, will be used, as in other cases : c. g.

بدترینِ مردمانِ کسیست کہ بنا بر سوءِ ظنِ بر کسی اعتماد نکند

THE WORST OF MEN is the person, who, grounded on bad opinion, trusts no one.

212. In this case we sometimes have an ellipsis, as in other languages :

فردوسی فصیح ترینِ طوس است

*Firdausi is the most eloquent of Toos, i. e. فصیح ترینِ اهلِ طوس, the most eloquent of THE PEOPLE of Toos.**

* This, Mr. Lumsden says, may be construed to mean the best of the Persian poets, taking *طوس* to signify merely the place of his residence. If this be the case, it may be thus construed : *Firdausi is the most eloquent : he is of Toos :*

OF THE RELATIVES.

213. These particles (termed by the Persians *أَسْمَاءُ مَوْصُول*, *connectives*), *چه* and *که* (Art. 97), may have any noun or pronoun whatever for an antecedent ; as, *هر چه* or *مرد که*, *the man who* ; *او که*, *من که*, *هر چه*, *او که*, *من که*, *هر چه*, &c. as the context may require.

214. In a few instances *چه* is used for *که* ; as, *هر چه درویشانند ایشانرا*, *وایم یدد*, *whoever are Darveshes, to them lend*. And, *vice versd*, *که* is sometimes used to imply something inanimate ; as, *آنچه که*, *that which*, &c.

215. Where no ambiguity would arise, the antecedent may be omitted ; as, *چه باشد میسر بزودی فرست*, (as to) *whatever may be ready, send (it) quickly*, for *هر چه* or *هر آنچه*, *whatever*. And, after *هر* or *کجا*, the relative is thus, *فردوسی فصیح ترین است از طوس اوست*, which Mr. Lumsden gives thus : *فردوسی از افراد طوس اَفْصَحُ الشُّعْرَائِی فَاَرْسُ اَسْتُ* ; i. e. *Firdausi of Toos, is the best of the Persian poets*, which is incorrect in more respects than one. For, first, instead of *اَفْصَحُ الشُّعْرَائِی فَاَرْسُ اَسْتُ*, he ought to have written, &c. *اَفْصَحُ شُّعْرَائِی*, it being contrary to the rules of the Arabick Grammar to give the article to the first of two nouns in the state of construction. And, secondly, if he meant to say *the poets of Persia*, as it is evident he did, he should have used *ایران*, not *فارس*, *Fārs* being only a province, and one in which *Toos* is not situated. (Pers. Gram. Vol. II. p. 279, &c.)

lative itself may be omitted ; as, هرکس بکعبه طلبت رُو نهد, *every person* (who) *places his face towards the temple of seeking thee*, for هرکسکه : so هرکجا سلطان عشق آمده, *every place* (to which) *the sovereign of love has come* ; for هرکجا که.

216. Whenever a relative pronoun (and here nouns of time and place may also be included), is used as a subordinate subject in any proposition, the corresponding demonstrative pronoun may be inserted in some following part of the sentence, or not, as the intention of the writer, or perspicuity, may require : c. g. چه باشد میسر بُرودی فرست (as to) *whatever may be ready, send* (17) *quickly*. Here آن را may be added after the word میسر ; but the sentence is sufficiently clear without it.

217. In the following, آنکه زر ندارد بهیچ شمارندش, (as to) *that* (man) *who has no gold, they esteem HIM* (good) *for nothing*. It may be doubtful whether a person or a thing is meant, without the addition of the pronoun ش, *him* ; its omission, therefore, would be a fault.

218. But, if these relatives stand in a different relation, the construction will differ accordingly ; as,

در سرائی دُنیا که بقا ندارد آرام نیاید کرد

In the inn of the world, which has no permanency, it is not proper to take rest.

219. With the noun of place, however, taken as a subordinate subject, the correlative will be inserted.

سرایی دنیا که بقا ندارد در آن آرام نباید کرد

(As to) *the inn of the world, which has no permanency, IN IT it is improper to take rest.*

220. On this principle, the insertion or not of the particle را after the antecedent will be regulated : e. g.

هرکس که او را طامع بینی طالب خیر نیست

(As to) *any person, whom you may perceive (to be) avaricious, he is not a seeker of virtue.*

If the construction differ from this, را will be necessary.

هرکرا طامع بینی طالب خیر نیست

Whomsoever you perceive (to be) avaricious, he is not a seeker of virtue.

221. In the first case the verb بینی, does not affect the antecedent هرکس, hence را cannot be inserted : but, as the verb must have an objective case, ار must be introduced, and it must take را. In the second, the verb affects the antecedent, it therefore takes را, and no necessity exists for the introduction of the pronoun. If Mr. Lumsden had observed the operation of this principle, he would have saved himself and his reader a world of trouble. (Pers. Gram. Vol. II. pp. 95-106.)

222. It will be seen from the above examples, that where the antecedent happens to stand as the objective case to two verbs, one in the former, the other in a subsequent part of the construction ; or, when it is an objective case to the one, and a nominative to the other, no correlative noun will be introduced, unless perspicuity should require it : e. g.

آنرا که بخواند بدر کس ندواند

That (person) whom he calls, he causes not to run to the door of any one.

not &c. آنرا که بخواند اورا بدر کس ندواند

Or, as in another example cited above,

هر کجا طامع بینی طالب خیر نیست , او طالب خیر نیست

That is, wherever words can be spared, they ought not to be inserted.

ON THE SUBJECT AND PREDICATE OF PROPOSITIONS.

223. As the Persian language has no terminations to mark the gender or case of nouns, and is sparing in the use of articles, it is sometimes difficult to determine which is the subject, and which the predicate. Mr. Lumsden * has laid it down as a rule, that, the subject will generally come first in the order, because it has naturally the first place in the mind. The native Grammarians, however, affirm that no reliance can be placed on this rule ; but, that we must ascertain which of the two is

* Pers. Gram. Vol. II. p. 152, &c.

the more definite, the better known, or the most consonant with the mind of the writer we may be consulting. The following are the rules given in the *مجوهر التركيب*. 1. Of a noun substantive and attributive, the substantive will be the subject. 2. Of two substantive or attributive nouns, that which is definite. 3. Of two such nouns equally indefinite in form, that which is less general in signification. 4. Of the *compared*, and the *compared with*, the compared. 5. If both have the indefinite *ي*, the context must determine. 6. Of such two, that of which the signification is least known. 7. When every thing else fails, we must have recourse to the context. The examples given are these :

1. آب سرد است *Water is cold.*
2. لب او باده آمد *His lip became (red as) wine.*
3. شوخ ما پر کار است *Our insolence is full of toil.*
3. انسان حیوان است *Man is an animal.*
4. رعیت بیخ و سلطان درخت است } *The prople (are) the root ; the sultan is the tree.*
5. مردی بود با تو یا زنی *Was a man with you, or a woman ?*
6. نار آتش است } *Nār is fire, (supposing the word نار to be less known than the other.)*
7. گر بدریا رخ بشوید آن مه پیمانه نوش } *If that destructive beauty should wash the cheek in the sea, the fisherman's boat would become (sweet as) a perfumer's shop.*

In this last, if we take *خانه عطار*, as the subject, the verse would imply censure, and not praise, which does not seem to be the intention of the poet: we must, therefore, take *گلبنه ماهی فروش*, for the subject.

OF THE CONCORDANCE OF THE SUBJECT AND PREDICATE.

224. The next question will be, how is the concord between the subject, predicate, and the logical copula to be regulated? The answer is, by two considerations. 1st. By the form of such words, which may be termed *formal*. 2dly. By the meaning, which may be termed *logical*.

225. The formal agreement, by which both the subject and predicate will be in the same number, takes place, 1st, when the subject intimates any living being or beings; or, 2dly, if in the plural number it terminates in *ان*, though inanimate: in these cases, the predicate, if a verb, may be in the plural number; but, if not a verb, it may, with the copula, be either singular or plural, optionally: Examples:—

1. *ایشان توانگر اند* or *ایشان توانگرانند*, *they are rich*.
ما بیچاره ایم or *ما بیچاره گانیم*, *we are helpless*.
2. *درختان سبز شدند* or *درختان سبز شد*, *the trees had become fresh*.

226. The same will be the case when *همه*, *همه*, *همه*, or the like accompanies a collective noun; or, when several such nouns are connected by the conjunction *و*. In every other case, the predicate will

take the singular number : inanimate nouns, being rather taken as collectives, and construed *logically* as singulars : though cases occur, even here, in which the predicate takes the plural form.

227. The subject moreover, is often placed *absolutely*, i. e. has no grammatical connection with the predicate ; and may be considered as an elliptical independent sentence. This the Hebrew Grammarians have termed “ the nominative absolute.” And, perhaps, it is on this account that the Arabs have termed it the *مُبْتَدَأ*, or *beginning* ; because, it is generally placed first in the order. In this case the concord, &c. will be as before, either *formal* or *logical*. Examples : —

مَحْرَمِ رَازِ دِلِ شَيْدَائِي خُودِ
كُسْ نَمِي بَيْنَمِ زَخَاصُّ وَعَامِّ رَا

(As to) *a confidant of the secret of my distracted heart, the person I see not (either) of the nobles or the vulgar.*

اَرِسْطُو كِه دَسْتُوِرِ دَرْگَاهِ بُودِ بَهِرِ نِيكَتُ وَبَدِ مَحْرَمِ رَازِ شَاهِ بُودِ
سَكَنْدَرِ بَتْدَبِيرِ دَانَا وَزِيرِ بَكَمِ رُوزْگَارِي شُدِ اَفَاقِ گِيرِ

(As to) *Aristotle, who was the prime minister of the court, he was the confidant of the secrets of the king in every thing good and bad.*

(As to) *Alexander, by the counsel of his learned minister, he in a little time, became possessor of the world.*

We have some examples of this construction in English, which Lowth,

Murray, and other Grammarians, have precipitately, perhaps, condemned as erroneous. See Lumsden's Pers. Gram. Vol. II. pp. 155, &c. This construction is very common in Arabick, and is found also in the Sanscrit and Bengālee.

228. The copula is often elegantly omitted : e. g.

آثارِ بزرگی در ناصیهء او پیدا

The impressions of greatness (were) apparent on his forehead.

فرقست میان آنکه یارش در بر
با آنکه دو چشم انتظارش بر در

*There is a difference between him, whose beloved (is) in his bosom,
With him, whose two eyes of expectation (are) upon the door.*

OF THE SUBJECT OF VERBS,

ACTIVE AND PASSIVE.

229. THE subject, or nominative to a verb, may be the subject of a proposition, except in those cases, in which the nominative is said to be *absolute*,* (Art. 227), and in that case it will be in apposition with the

* If Mr. Lumsden had observed this distinction, I believe he would have paid much less regard to the suggestions of his learned native than he has done. (See Pers. Gram. Vol. II. p. 169, &c.) The distinction he makes is, that the

nominative. In every case, therefore, the concordance will be that of the subject with the predicate of sentences. (See Artt. 224-6.) More examples need not be given.

230. Examples however are numerous, in which no definite nominative is expressed; as, *آوردند*, *they have related*; *گفتند*, *they have said*.

231. The nominative to a passive verb is never expressed in the Persian language; and hence the object of such verb is termed *منعول* *مفعول*. If it be thought proper to express the agent, the active voice of the verb can always be used: but, if it be deemed necessary to conceal it, the passive may be had recourse to: as, first, *عمر زید را کُشت*, *Omar killed Zaid*: in the second, *زید کشته شد*, *Zaid was slain*. Mr. Lumsden tells us, that if the nominative be expressed, it must be accompanied by some intervening word expressive of the instrument; as, *زید از دستِ عمر کشته شد*, *Zaid was killed by THE HAND of Omar*.

مبتدا, or nominative absolute, is the subject of a nominal sentence; while the *فاعل*, or agent, is the subject of a verbal sentence only. If Mr. Lumsden had trusted to his own understanding, he surely would never have been thus imposed upon. Take, for example, this sentence in Lokman's Fables. *امراة كانت لها دجاجة*, (as to) *a woman, she had a hen*: where *امراة* is the *مبتدا*, and the verb *كانت*, occurring, will constitute a verbal sentence, which is opposed to the whole of his reasoning.

ON THE GOVERNMENT OF VERBS.

232. Verbs which are neuter or passive, will have no objective case, as in other languages; but their influence upon other words will be marked by the insertion of such particles, as may suit the cases required; as,

پادشاهی با غلامِ تجمی در کشتی نشستہ بود

A certain king was sitting WITH a Persian slave IN a boat.

لرزه بر اندامش افتاد

A trembling fell UPON his body.

سک، را عیش از او منغص شد *

The king's pleasure was disturbed BY him.

زید بکلکتہ رفت

Zaid went TO Calcutta.

233. Active and transitive verbs, will either prefix one of the particles or postfix را for the purpose of marking the objective case, whenever the omission would be productive of obscurity: but, when this would not be the case, no particle whatever will be introduced.

Examples:—

بر او حسد بردند

They bore envy TOWARDS him.

* Is not this an instance of a passive verb construed with از before the agent, without any noun of instrument intervening? See Art. 231.

دُشْمَنِي بِرَسْرایشان تاخت

An enemy made an attack UPON them.

فِي الْجُمْلَةِ وَزِيرٌ بِسُرّاً بَخَانَهُ بَرْدٌ

Upon the whole, the Vizier carried THE BOY TO THE house.

وَزِيرِ اَيْنِ سَخْنِ بِشْنِيدِ طَوَّعاً وَكَرْهاً بِهٖ بِسَنْدِيدِ

The Vizier heard THIS word, (and) willingly or unwillingly approved.

234. Of the first and second examples nothing need be said ; the necessity of the particles being obvious. In the third, as either the subject (وزیر), or the object (پسر), may be the nominative or accusative to the verb بِرْدُ, the necessity of some distinguishing particle must be evident : and, as the sense of the passage will not allow of one of the prepositions, را is here postfixed to the objective. In the last example, as there is no possibility of mistaking سَخْنِ for the nominative to the verbs بِشْنِيدِ and بِسَنْدِيدِ, while the word وزیر is so near, the introduction of any particle would be only to multiply words without any necessity : a thing which is never done in Persian. It must be remembered, that in no case can a preposition and the particle را be used for the same purpose. In the example (Art. 227), كَسْ نَمِي بَيْنَمِ زَخَاصُّ وَعَامُّ را, the more regular construction would be كَسْ را نَمِي بَيْنَمِ زَخَاصُّ وَعَامُّ, but, from a propensity which the more modern writers have, to place this particle after the

last word in the construction, this trifling irregularity has been introduced.

235. When the verb is causal, two objective cases are often required. In this case, a preposition will if necessary precede the one, and را will be attached to the other; or, if no obscurity would arise, the one or the other may have no mark affixed: e. g.

خدا مرا مائیک این مملکت گردانیدد است

God has made ME GOVERNOR of this kingdom.

If, however, it be necessary to introduce the person acted upon by the causal verb, as well as other objective cases, then, according to Mr. Lumsden,* such person must be preceded by the preposition از: as,

زید از بکر فرش گسترانید

Zaid caused the carpet to be spread BY Bakr.

THE حال, OR TERM OF CIRCUMSTANCE.

236. This sometimes corresponds with our adverbs, at others with our adjectives. Its office is to qualify any noun whether it be the subject or object to a verb, and with this it may occasionally be considered as being in apposition. It often takes (1) a participial form, but may (2) also be any word qualified by a suitable particle, and in that case

* Pers. Gram. Vol. II. p. 357.

it may have the *Izāfut* اِنِافَت. It very frequently (3) is an Arabick word in the objective case. Examples :

1st. تَفَرُّجُ كُنَانٍ بِدِیَرُونَ رَفْتَمُ

MAKING (my) pleasure I went out.

2nd. یَکِی رَا بَتَجَسُّسِ اِیْشَانِ بَرِگُمَاشْتَنْدُ

They commissioned some one FOR THE WATCHING of them.

3rd. طَوَّعًا وَكَرْهًا بِپَسَنْدِیدُ

WILLINGLY or UNWILLINGLY he approved.

1st. and 3rd. اِنِّاقَاشِکَارِ کُنَانِ 'ز لَشْکَرِ جُدا اُفْتَادُ

By CHANCE, BEING A HUNTING, he happend to be distant from the
• army.

In imitation of this last form, the Persians sometimes affix the particle را to any word so situated : as,

قَضَارَا اَز کَسَانِ اَوْ یَکِی حَاضِرِ بُوْدُ

By FATE (i. e. by chance), one of his people was present.

ON THE NOUN OF DISCRIMINATION, or تَمَیِزُ.

237. The only difference between this and the preceding is, that the *حال* must always be an *attributive*, the تَمَیِزُ, a *noun substantive* : many of the Persian compounds afford instances of this construction : as, *خوب روی*, good (as to) face ; i. e. beautiful. *پاکدامن*, clean (in) the skirts ; i. e. pure, unblemished, &c. We have a remarkable instance of

this construction, with the *ي* of unity following the last in the compound, in the following example :

فَرِيدُونِ حُشْمَتِي جَمَشِيدِ جَاهِي سَكَنْدَرِ شُوكْتِي دَارَا پَنَاهِي

A Feridūn (in) *POMP*, *A Jemshīd* (in) *DIGNITY*, *AN Alexander* (in) *GLORY*, *A Darius* (as to) *REFUGE*.

Here, each pair is considered as one compound epithet, and the indefinite *ي* is necessarily added to the last.

Names of things *numbered, measured, weighed*, and the like, are subject to this construction, and do not admit of the *إِضافت* ; as, صد هزار کس, *a hundred THOUSAND PERSONS*, (Art. 197). بماند سالها این نظم, *this verse will remain* (for) *YEARS*. کسی پیشه شکار این مقدار خور ننموده, *any person had not* (to) *THIS DEGREE*, *deeply studied the art of hunting*, i. e. *no * person had so profoundly studied the art of hunting*. So, دو گز پارچه, *two YARDS* (of) *CLOTH*, &c.

238. But, if the preceding noun should be used to signify one or more of a class, sort, &c. or, if it should signify the material out of which any thing is made, either the *إِضافت*, or a particle will be used, e. g. حاتم زرین, or حاتمى از زر, *a seal of gold*. يکي از ملوک, *some one of THE KINGS*, &c.

* It must be remembered that the Persians never negative the noun, but the verb, in sentences of this kind. To say, *NO PERSON had done this or that*, would with them be considered (as it is truly is) an absurdity.

OF CORROBORATION, تَاكِيد.

239. This is nothing more than a species of the two preceding, and is found to consist merely in the repetition of the *تَمَيِّزُ* or *حَال*, for the purpose of strengthening the expression, or rendering it more clear and definite; as, *دَسْتِ هَمِّهٖ رَا يِگان يِگان بَر کَتَفِ بَسْتَنَدَ*, *the men bound the hands of all, ONE (by) ONE, upon their shoulders*. So *گُفْتَم مَن*, *I said, I*. *گُفْتَم مَن خُود*, *I said, I myself*: and other expressions of the same kind: in all of which the sense would be complete without such additional words, though not sufficiently strong or definite for the author's purpose.

OF EXCHANGE, or بَدَل.

240. As this is nothing more than a species of the *discriminative noun*, or *تَمَيِّز*, very little need be said about it here. An example or two will therefore suffice; as, *زَيْدِ بَرادَرِ تُو آمَدَ*, *Said THY BROTHER is come*. The example, *زَيْدِ دَسْتِش رَا گِرِفْتَم*, (as to) *Zaid, I seized his hand*, adduced under this head by Mr. Lumsden, and proscribed by him as being unclassical, (Pers. Gram. Vol. II. p. 230), belongs properly to another place; namely, to that which treats of the *nominative absolute*. (Art. 227.) And, in this point of view, no objection can be made to its authority: Mr. Lumsden himself having defended this sort of construction, even in the English language. (See Pers. Gram. Vol. II. pp. 155-166.)

241. In many cases, in which this construction is resorted to, the word *یعنی*, (*he or it means*), or *اعنی*, (*I mean*), is introduced ; as, *بتأیست*, *یعنی درنگ بسیار میکند*, *he is slow, IT MEANS, he makes much delay.*

ON THE USE OF THE TENSES OF THE VERB.

242. We find in analysing the Persian verb, that there really are no more than two primitive forms to be found in each root, (Art. 100) ; the one constitutes the aorist, the other the simple preterite ; and, that from these, by the addition of other words, all the varieties known are formed. But the aorist is also a participial form ; as, *کُن*, *making*, or *maker* ; *دَد*, *giving*, or *giver*. (See Art. 134.) This then is a concrete noun. The simple preterite is of the form of the contracted infinitive, or *masdar* ; as, *کَرْد*, *آمَد*, *شُد*, &c. which, therefore, should seem to be an abstract : and the fact is, it is used as such, (See Art. 165.) If then the terminations added during the process of conjugation, be abbreviated forms of the personal pronouns, which the native Grammarians universally affirm to be the case, we shall have *کُنم* for *اُم*, *کُن*, and so on ; and the sense will be, *I (am) making*, or *(am) a maker* : * and with *می* or *همی*,† prefixed ; *I (am) continually making*, &c. Hence, this form may be

* So also with attributives *شادم*, *شادی*, &c. (Art. 102.)

† Supposing *می* to be an abbreviated form of *همی* : and this to be similar in signification with *همیشه*, *always*, &c.

very properly taken to designate *a present tense* generally. But, why the other, (كَرَدَ, شَدَّ, &c.) has been taken for a preterite it is out of my power to say. I can only add, therefore, that it has been allowed to do so; and, that the particle هَمِي or مِي gives the idea of continuity to this, just as it does to the other form. The imperative, will, in this view of the subject, be nothing more than a participial noun, enounced with some energy, and may receive these particles like the tenses just mentioned, for the same reasons.

ON THE USE OF THE PRESENT TENSE.

243. This tense, (either with or without the particle هَمِي or مِي, as the case may require), will express (1), either the time present with that in which any narration is made, or (2), with any other, which may be introduced by the narrator, like the historical present of the Greek, Latin, &c. This will (3) sometimes be regulated by the general import of the context; at others, (4) by the insertion of particles pointing out the time meant.

Examples :—

1st. بهارِ عالمِ حُسْنِش دِلُ و جان تازه مِیدارد
 برنگِ اصحابِ صورتِ را ببُو اربابِ معنیِ را

The spring of the world of his beauty EVER REFRESHES *the heart and soul—with hue, the men of* (i. e. who admire exterior) *form—with*

fragrance, those of meaning, (i. e. who contemplate it spiritually,
Art. 152.)

2nd. پلنگ بچه دید که طاقتِ مقاومت ندارد

The young tiger saw, that he HAS (had) not the power of resistance.

بستم برضعیفانِ مسکین مکن
 که ظالم بدوزخ رود بی سخن

Exercise not oppression upon the weak poor ;

For, the oppressor GOES (will go) to hell, without a word (doubtless).

3rd. هر که خورد میوه ز آن درخت
 نشاندۀ را کوید ای نیکیخت

Whoever eats (generally, or may eat, or shall eat) the fruit of that tree,
says (will say, or may say, as the context may require) to the planter,
O fortunate !

4th. تاکی در یک آشیانه بسر بریم و در یک کاشانه روزگار گذرانیم

How long do we (shall we) continue in one nest, or (shall) PASS our
time in one dwelling ?

244. The distinctions of *may, can, ought, will*, or the like usually ascribed to the potential mode, or the future tense, are made for the most part by introducing the verbs, باید, *it is proper ;* توان, *able ;* خواهد, *will, or wishes, &c.* in the tense and person required, and putting the following verb in the contracted, or full, form of the infinitive ; *as, باید,*

کَرْدَن or کَرْد, *it is proper to do* ; کَرْدَن, or تَوَان کَرْد, *it, or he, is able to do* ; کَرْدَن, or خَوَاهَد کَرْد, *he will, wishes, or will, do, &c.* (Art. 118.)

OF THE SIMPLE PRETERITE TENSE.

245. This tense is used like the preterite in other languages ; except (1) in sentences enouncing general opinions, as also (2) in those which are hypothetical, the simple preterite will often occupy the place of the present tense : and, (3) when events believed to be certain of occurrence are mentioned, this preterite may stand for the future. Examples : —

1. هَرْگِه بِنَهَاد خَوَانِ کَرَم بِشُد نَامْدَارِ جِهَانِ کَرَم

Whosoever HAS PLACED (places) the tray of generosity, HAS BECOME (becomes) famous (in) the world of generosity.

2. چَو کَرْدِي بَا کُلُوخِ اَنْدازِ پَيْکارِ سِرْخُوْدِرَا بِنَادَانِي شِکْسْتِي

Whenever YOU HAVE MADE (may make) war with the apertures of a battlement, you HAVE BROKEN (will break) your own head through ignorance.

3. ناسزايِ را چَو بِيْنِي بَحْتِيَارِ عَاقِلَانِ تَسْلِيْمِ کَرْدَنْدِ اِخْتِيَارِ

When you see an unworthy person flourishing, (then) the intelligent HAVE GIVEN UP, or (will give up) their free will.

246. The first two cases may be explained by stating, that the Orientals generally speak of facts, rather than of opinions ; and, on that account, the verbs will stand naturally in the preterite tense. The third is thus explained ; of what has come to pass, there can naturally be no

doubt. In order, therefore, to enounce a future, which shall appear to be free from contingency, the preterite will generally be employed.

ON THE USE OF THE PRETERIMPERFECT AND POTENTIAL TENSES.

247. These two tenses appear to have the same, or very nearly the same force, so that they may generally be used the one for the other. They evidently imply a past tense ; and may be rendered in English, by *had, always, ever, would, usually, or the like*, with such nominatives and verbs, as the context may present. Examples from the *Anwāray Soheili* :

چو راي خُرده دان در کار بستي
 بيك تدبير صد لشکر شکستي
 چو کار مملکت را نظم دادی
 بيك مکتوب اقلیمی گشادی

When he WOULD CONFINE (his) nicely judging opinion to business,

He WOULD BREAK a thousand armies by one arrangement :

When he WOULD ADJUST the business of the kingdom,

He WOULD SUBDUCE a (whole) climate by one dispatch.

رای عالم آرایش شمع شهبستان مملکت بودی و فکر صواب اندیش او بیك تأمل
 هزار عقدهء مشکل بر گشودی کشتی دریائی فتنه را حلّم گران سنگ او در
 گرداب اضطراب ساکن ساختی و شاخهائی دامن گیر خارستان بیداد را تند باد
 سیاست او از بیخ بنیاد بر انداختی . . . نه بی اجازت او در میدان رزم کمر

مُحَارَبَتِ مِی بَسْتُ وَنَه بِي إِشَارَتِ اَوْ دَرِ آیَوَانِ بَزْمِ بَرِ مَسْنَدِ عَیْشِ وَعِشْرَتِ
مِی نَشَسْتُ

His world-adorning opinion HAD ALWAYS BEEN the taper of the night of the kingdom : his rightly-judging thought WOULD by one consideration EVER UNLOOSE a thousand knots of difficulty : his preponderating mildness WOULD ALWAYS SET AT REST the boat of insurrection on the whirlpool of disorder : and, branches laying hold of the skirt of the thorn-forest of injustice, the strong gale of his government WOULD CONSTANTLY throw down from the (very) root of the foundation nor, without his permission, WOULD (the king) EVER BIND on the girdle of warfare in the field of battle ; nor, without his signal, WOULD HE SIT in the court of assembly on the throne of pleasure and delight. (See also Art. 112.)

248. These tenses are very often used in hypothetical sentences ; as,

شَبِی دَر بَرَتِ کَر بَرِ اسودِ مِی سِرِ فَخْرِ بَرِ آسْمَانِ سُوْدِ مِی

COULD I HAVE rested one night in thy bosom,

My delighted head WOULD HAVE TOUCHED THE SKY.

249. Here a case is put, and a consequence stated as certain ; but, when any doubt is implied, the aorist will mostly be used ; as,

دِلَا کَرِ تَوَاضَعِ کُنِی اِخْتِیَار شَوْدَ خَلْقِ دُنْیَا تَرَا دُرُسْتْدَار

O (my) heart, if you CHOOSE humility,

The people of (this) world WILL (possibly) BE friendly to you.

250. This tense is frequently used after interjections ; as,

کاش کَل روزِ که در پایی تو شد خارِ اجل
دستِ گیتی بزدی تیغِ هلاکم بر سر

*Would that, on the day (in) which the thorn of death was in thy foot,
the hand of the universe HAD STRUCK the dagger of destruction
upon my head !*

کاش که او بحانهء من آمده چه خوش بودی

*Would that he HAD COME to my house ! how happy WOULD IT HAVE
BEEN !*

ON THE USE OF THE PERSONS.

251. The Deity will be spoken of, and addressed, in the singular number only ; as,

خدایا جهان پادشاهی تراست

O God ! the kingdom of the world is THINE.

ستودن نداند کس اورا چو هست

No one knows (how) to worship HIM AS HE EXISTS.

252. Superiors will often express themselves to inferiors in the plural number.

مرحمت فرمودیم حراستِ آن دیار

WE HAVE graciously ORDERED the guarding of that country.

253. Equals addressing each other, or inferiors addressing superiors, will ascribe to themselves the terms implying inferiority ; as,

بُنده اُمیدوارست که

The slave is hopeful that

عَرَضَه داشْتِ خَيْرِ خَوَاهِ حَقِيقِي احوالِ اين مَسْكِين

The petition of the true well-wisher the circumstances of this poor (person), &c.

254. In addressing, or speaking of, a superior, the third person plural will often be taken rather than the second ; as,

اگر فرمایند تا از آنجا بر دارُ و راهِ خالی سازد مُناسِب مینماید

If THEY 'COMMAND (i. e. the king) that he take (it) from that place and make the road empty, it would seem proper.

This use of the plural prevails principally in letter-writing ; it is also often found in the histories, &c. written in Hindūstān.

ON THE USE OF THE PARTICLES.

255. After what has been said on the general construction of words one with another, it cannot be necessary here to give rules and examples, as to the use of the particles : for, notwithstanding all that Mr. Lumsden has said to the contrary, nothing can be more probable, than that they were originally nouns, just as significant in their own right as other nouns can be ; as, نَرِدِ مَن or نَرْدِيكَ مَن, *the (place or thing) near me* ; پيشِ قاضِي, *before the kāẓī, or front of the kāẓī, or judge*. So, in the Arabick, عَلَى الْمَسْجِدِ, *over the mosque, i. e.*

the high (part) of the mosque. Where in each case, we have the marks proper for the construction of nouns in the relation of the genitive case. In other cases, where this does not take place, as in *از من*, *from me*; the construction may be that of apposition. (Art. 199.) To arrive at the original meanings of these words now, is perhaps, just as impossible as it seems absurd to contend, that they never had any.—But, we have no room here for discussions of this kind.

256. To attempt to give the various acceptations of these words, would also exceed our limits; we must, therefore, refer the student to the lexicographers and scholiasts, whose proper business it is to do so; believing it to be the duty of the Grammarian rather to unfold the principles, than to detail the practice, found to prevail in language.

257. As the examples here given are numerous, and some of them of considerable length, it is left to the industry of the student to examine for himself the order of the words, the nature of interrogative, relative or parenthetical sentences, and the manner in which the sense is occasionally suspended, by the use of the participles, &c. (Art. 115).

APPENDIX I.

ON ARABICK VERBS AND NOUNS.

258. In order to avoid the difficulty and trouble of referring to other Grammars, it has been thought advisable to give a brief account of the Arabick verbs and nouns in this place. In treating of the verb, the regular triliteral verb only will be given, with its various inflections, accompanied with a few observations on the defects found in others. The verb has been introduced in order to shew the learner how the nouns are derived; and, also to enable him to construe such Arabick sentences as he will meet with in almost every piece of Persian composition.

ON THE VERB, ^{فَعْلٌ}الْفَعْلُ.

259. The Arabick verb has but two tenses, *the preterite*, and *the present*. The first of these in the third person singular masculine, is usually taken for the root of the verb. The conjugations, or rather species of the conjugation, usually given, are thirteen in number.

Each tense has a singular, dual, and plural number: the persons are both of the masculine and feminine genders. The *imperative* is formed from the present; and, what has usually been termed the *infinitive*, is

a mere verbal noun. We shall take the verb فعل, *he did*; as a paradigm for all others, since from it, as a mere formula, are taken all the measures of the nouns, as well as of the feet in prosody, usually cited by the native grammarians.

260. PARADIGM OF THE FIRST CONJUGATION.

ACTIVE VOICE, مَعْرُوف.

Preterite, الْمَاضِي.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
فَعَلْنَ	فَعَلُوا	فَعَلْتَا	فَعَلَا	فَعَلْتُ	فَعَلْتَ	3
فَعَلْتَنَ	فَعَلْتُمَ	فَعَلْتُمَا	فَعَلْتُمَا	فَعَلْتِ	فَعَلْتِ	2
فَعَلْنَا	فَعَلْنَا	فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	فَعَلْتَ	1

Present, الْمَصَارِعُ.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَفْعَلْنَ	يَفْعَلُونَ	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلُ	يَفْعَلُ	3 Person.
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلَانِ	تَفْعَلِينَ	تَفْعَلُ	2
نَفْعَلُ	نَفْعَلُ	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	أَفْعَلُ	1

Imperative, الْأَمْرُ.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
أَفْعَلْنَ	أَفْعَلُوا	أَفْعَلَا	أَفْعَلَا	أَفْعَلِي	أَفْعَلْ	2 Person.

Verbal Noun **المصدر** (or Infinitive), **فعلٌ**, **فعلٌ**, &c.

Participle, **الفاعل**.

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فاعلات	فاعِلون	فاعِلتان	فاعِلان	فاعِلة	فاعِل

261. The first and last vowels in the leading persons of both tenses are the same in all verbs ; the second vowel is determined by usage alone, and is always given in the best Dictionaries. It may, therefore, be either *zum*, *keṣṣab*, or *faṭḥah* : and, when this is once determined, that vowel will remain throughout the conjugation, just as the medial (') *faṭḥah* does in the above table.

262. When **نَ** or **نَ** is added to the persons of the present, some emphasis is given to the meaning : as,

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يُفَعِّلْنَ	يُفَعِّلُنَّ	تُفَعِّلْنَ	يُفَعِّلَانِ	تُفَعِّلَنَّ	يُفَعِّلَنَّ 3 Person
تُفَعِّلْنَ	تُفَعِّلُنَّ	تُفَعِّلْنَ	تُفَعِّلَانِ	تُفَعِّلَنَّ	تُفَعِّلَنَّ 2 - - -
نُفَعِّلْنَ	نُفَعِّلُنَّ	نُفَعِّلْنَ	نُفَعِّلَانِ	أُفَعِّلَنَّ	أُفَعِّلَنَّ 1 - - -

2nd.

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
	يُفَعِّلْنَ	none.		تُفَعِّلَنَّ	يُفَعِّلَنَّ 3 Person
	تُفَعِّلَنَّ			تُفَعِّلَنَّ	تُفَعِّلَنَّ 2 - - -
نُفَعِّلَنَّ	نُفَعِّلَنَّ	نُفَعِّلَنَّ	نُفَعِّلَنَّ	أُفَعِّلَنَّ	أُفَعِّلَنَّ 1 - - -

When the particles *أَنَّ*, *that*; *لَنْ*, *by no means*; *لَيْ*, *or* *لِ*, *in order that*; *إِنَّ*, *ذَنْ*, or *إِذَا*, *so, therefore*; *حَتَّى*, *so that*; *وَ* or *فَ*, *and, so*; and a few others precede the persons of the present tense, the final (') of those in the singular, will be changed to (')—the *ن* of the second person feminine singular, as also that of the third and second persons dual, and of the third and second persons masculine plural, will be rejected: and, in the last two cases, alif will be added. But, if *لَمْ*, *not*; *لَمْ*, *not yet*; *لِ* giving an imperative si-
if, precede, then (') will take the place of the last vo-
lar: and in the dual and plural, the persons will be formed, as in the last. It should be remembered, that, in forming the imperative, the middle vowel proper for the present, will always be taken: and that, if this be *žum* ('), the alif which is prefixed, will take *žum* likewise; but, if it be any other vowel, *keşrah* (ـَ) will then accompany this alif: which, however, when following any other word in a discourse, will take *its* terminating vowel; as, *فَاعْلَ*, not *فَاعْلَ*. But, when the first radical letter has not the *jezma* ('), which will be the case in most of the defective verbs, this *alif* will not be added; as, *قُلْ*, *say*, not *أَقُلْ*.

3. The participle designates the agent, and is used as the participle in Greek and Latin; except only, that it is considered as involving a substantive, and not, as a mere adjective noun. All Arabick and Persian attributives are of this character.

FIRST CONJUGATION.

264. PASSIVE VOICE, ^سمَجْهُول of the Verb فَعَلَ.

Preterite, الْمَاضِي.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
فُعِلْنَ	فُعِلُوا	فُعِلْتَا	فُعِلَا	فُعِلْتُ	فُعِلَ	3 Person.
فُعِلْتِ	فُعِلْتُم	فُعِلْتُمَا	فُعِلْتُمَا	فُعِلْتِ	فُعِلْتَ	2 - - -
فُعِلْنَا	فُعِلْنَا	فُعِلْنَا	فُعِلْنَا	فُعِلْتُ	فُعِلْتَ	1 - - -

Present, الْمَصَارِعَ.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُفَعَّلْنَ	يُفَعَّلُونَ	تُفَعَّلَانِ	يُفَعَّلَانِ	تُفَعَّلُ	يُفَعَّلُ	3 Person.
تُفَعَّلِي	تُفَعَّلُونِ	تُفَعَّلَانِ	تُفَعَّلَانِ	تُفَعَّلِينَ	تُفَعَّلُ	2 - - -
نُفَعَّلُ	نُفَعَّلُ	نُفَعَّلُ	نُفَعَّلُ	أُفَعَّلُ	أُفَعَّلُ	1 - - -

Participle, الْمَفْعُولُ.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
مَفْعُولَاتٌ	مَفْعُولُونَ	مَفْعُولَتَانِ	مَفْعُولَانِ	مَفْعُولَةٌ	مَفْعُولٌ	Past tense.

265. The vowels here accompanying both tenses are constant, whatever they may be in the active voice. The only exception is, that the last vowel in the present tense will be affected by the particles as in the active voice. (Art. 262.) The participle is used, as the past participles are in Greek and Latin. (See Art. 263.)

266. There are a few verbs which have four letters in the root, and are thence called quadriliteral; but, as they are of rare occurrence, we need not notice them here. We now proceed, therefore, to make a few observations on the irregular and defective verbs.

267. It has already been remarked (Artt. 5-30), that, when certain vowels precede the letters **ا**, **و**, and **ي**, these letters will coalesce with the vowels, and, therefore, lose their powers as consonants. In other cases, when the concurrence of certain vowels with either of these would produce a combination difficult to be pronounced, some variation must necessarily take place. Upon either of the letters **ا**, **و**, or **ي**, therefore, being one or more of the original letters of a root, and coming in contact with the vowels in one or other of the ways just mentioned, some variation from the regular paradigm is found to take place, in the process of conjugation.

It is also a rule, in the Arabick, to which, however, there are many exceptions, that two quiescent letters shall not follow the same vowel. When, therefore, this would happen in conjugating these verbs, the first of such quiescents is rejected; and, hence a defect in the verb will arise. Again, the repetition of the same consonant will generally be avoided in pronunciation, unless some emphasis be intended; and, by writing no more than one, a defect will also arise. Now the

roots **قول** and **رَمِي**, should, according to the above tables, be conjugated **قَوَّلْتُ قَوْلَ**, &c. **رَمَيْتُ رَمِي**, &c. but, instead of that, **قَوَّلَ** becomes **قَالَ**, &c. **رَمِي** becomes **رَمَتْ**, &c. A vowel is merged in both cases; because the letters **و** and **ي**, having lost their power as consonants, are unable to act upon one: and, in the first, **و** is changed into that letter, which is homogeneous with the preceding vowel, and which is here fathah. Similar anomalies arise in the Present, from the same causes: and, as the penultimate vowel is in both tenses regulated by usage alone, the changes taking place in the letters, subject to the rules alluded to, will be finally regulated by usage likewise. In the present, of **قول**, for instance, the vowel in the penultimate is found to be (') **ẓamma**; according to the table, therefore, **يَفْعَلُ** must be pointed **يَفْعَلُ**, and **يقول** **يَقُولُ**, but, the **و** is not allowed to act upon the (') **ẓamma**, for the sake of euphony, perhaps; the **ẓamma** will then be drawn back to the preceding radical letter, and the verb will become **يَقُولُ**. In the passive voice, likewise, what should have been **يَقُولُ**, becomes **يُقَالُ**. In the same manner, any verb having **ا**, **و**, or **ي**, for the first, second, or third radical; or, having two, or all the radicals, consisting of these letters, will be subject to the same laws: but, when **ا** alif is one of them, the (') **hamzah** is usually written to show, that an alif was originally in the root. When, therefore, defects occur, not to be accounted for by the

above tables, recourse must be had to one or other of these expedients, in order to find the root, and to account for the form of the word. For a full consideration of these points, however, the learner must have recourse to the larger treatises on the Arabick Grammar.

268. Verbs having their two last radical letters the same will reject one, whenever the last radical letter (see the above tables) has not the mark سكون over it; as, for مَدَدَ, we have مَدَّ (and اَدَدْتُ regularly), for يَمُدُّ, يَمْدُ, &c.; but, as the teshdīd (ّ) is generally ّ will immediately be seen, that the root is of this description.

269. The triliteral verb is termed by grammarians ثَلَاثِيّ, the quadriliteral رُبَاعِيّ. Those which have ا, و, or ي, for either of their radicals, are termed generally اَعْلَال, *infirm*. Those having و, or ي, for their first radical مِثَال, *similar*; because they undergo but little change in conjugation: those which have و, or ي, for the middle radical are termed اَجْرَف, *hollow*: those which have و, or ي, for their final letters, نَاقِص, *defective*: those of which ا with hamzah is one or other of the radical letters, مَهْمُوز hamzated: those which have the two last radicals the same مُضَاعَف, *doubled*; and those which have any two of the letters ا, و, or ي, in the root, are termed لَفِيف, *mixed*.

270. A table of the leading forms of the Derivative Conjugations of the Triliteral Verb, which are termed *المزیدُ فيه*, *augmented*.

ACTIVE VOICE, معروف.

Verbal Noun.	Participle.	Imperative.	Present.	Preterite.
تَفْعِيلٌ	مُفْعِلٌ	فَعِّلْ	يُفَعِّلُ	فَعَّلَ 2.
مُفَاعِلَةٌ	مُفَاعِلٌ	فَاعِلْ	يُفَاعِلُ	فَاعَلَ 3.
أَفْعَالٌ	مُفْعِلٌ	أَفْعِلْ	يُفْعِلُ	أَفْعَلَ 4.
تَفْعُلٌ	مُتَفَعِّلٌ	تَفْعَلْ	يَتَفَعَّلُ	تَفَعَّلَ 5.
تَفَاعُلٌ	مُتَفَاعِلٌ	تَفَاعَلْ	يَتَفَاعَلُ	تَفَاعَلَ 6.
أَنْفَعَالٌ	مُنْفَعِلٌ	أَنْفَعِلْ	يُنْفَعِلُ	أَنْفَعَلَ 7.
أَفْتَعَالٌ	مُفْتَعِلٌ	أَفْتَعِلْ	يُفْتَعِلُ	أَفْتَعَلَ 8.
أَفْعِلَالٌ	مُفْعِلٌ	أَفْعِلْ	يُفْعِلُ	أَفْعَلَ 9.
أَسْتَفْعَالٌ	مُسْتَفْعِلٌ	أَسْتَفْعِلْ	يُسْتَفْعِلُ	أَسْتَفْعَلَ 10.
أَنْفَعِلَالٌ	مُنْفَعِلٌ	أَنْفَعِلْ	يُنْفَعِلُ	أَنْفَعَلَ 11.
أَفْعِيعَالٌ	مُفْعِيعِلٌ	أَفْعِيعِلْ	يُفْعِيعِلُ	أَفْعِيعَلَ 12.
أَفْعَوَالٌ	مُفْعَوِلٌ	أَفْعَوِلْ	يُفْعَوِلُ	أَفْعَوَلَ 13.

271. PASSIVE VOICE, مَجْهُولٌ.

Participle.	Present.	Preterite.	
مُنْعَلٌ	يُنْعَلُ	فُعِلَ	2.
مُنْعَالٌ	يُنْعَالُ	فُوعِلَ	3.
مُنْعَلٌ	يُنْعَلُ	أُنْعِلَ	4.
مُنْعَلٌ	يُنْعَلُ	تُنْعَلُ	5.
مُنْعَالٌ	يُنْعَالُ	تُفْعَلُ	6.
مُنْعَلٌ	يُنْعَلُ	أُنْعِلَ	7.
مُنْعَلٌ	يُنْعَلُ	أُقْعَلُ	8.
مُسْتَنْعَلٌ	يُسْتَنْعَلُ	اسْتُنْعِلَ	10.
مُنْعَوَّلٌ	يُنْعَوَّلُ	أَفْعُوِلَ	12.
مُنْعَوَّلٌ	يُنْعَوَّلُ	أَفْعُوِلَ	13.

272. When the first radical letter happens to be ن, the characteristic ن of the seventh conjugation coalesces with it by teshdid ; as, أَنْعَرَ, نَعَّرَ. Some verbs beginning with م, take a similar form ; as, أَيْعَلَسَ for أَمْلَسَ. When the first letter of any root happens to be ص or ض, the characteristic ت of the eighth conjugation becomes ط ; as, اِطْعَرْبُ, ضَرْبُ. When it is ط, that letter is doubled ; as, اِطْبَعْ, طَبَعَ. When it is ز, it becomes د ; as, اِزْدَادُ, زَادُ. When it is د, that letter is doubled ; as,

دَرَكَ, اَدَرَكَ. When it is ت, و, or ي, the characteristick ت is doubled by teshdid; as, اَثَبْتَ, ثَبَتَ; اَتَكَيَّ, تَكَيَّ; اَتَتَّى, تَتَّى; اَتَسَّرَ, تَسَّرَ. In the fifth and sixth conjugation, the præformative ت frequently coalesces with the characteristick ت; as, تَكَسَّرُ, for تَتَكَسَّرُ, تَبَاعَدُ, for تَتَبَاعَدُ.

273. No verb is found in all the conjugations. What conjugations are in use, and what precise signification is to be attached to them, can only be known by usage, which is always given in the best Dictionaries. Some general rules, however, may be given, as to the force of the several conjugations. The first, for example, has the sense in which the root is found to prevail. The second makes that transitive, if not so in the first; or gives some emphasis to it, if it is. The third implies association, as in the Latin verbs prefixing *con*. The fourth is causative. The fifth means affectation of the action implied by the root. The sixth implies reciprocity of action. The seventh is mostly passive. The eighth implies acquisition, or is passive. The ninth and eleventh imply excess; and are used only in verbs signifying colour, deformity, and the like. The tenth implies petition or request. The twelfth and thirteenth are very seldom used; but, when they are, they generally denote excess. The conjugations occurring most frequently are, the first, second, fourth, eighth and tenth.

274. In conformity with these tables, are conjugated all the irregular

and defective verbs already alluded to, respect being had to the changeable properties of the letters ا, و, and ي.

275. In the derivative conjugations, it should be remembered, the vowels will always be affixed according to the tables (Artt. 270-1); the only deviation that can arise, will be from the mutable character of the letters ا, و, and ي.

276. In filling up these tables, the learner has only to supply such personal additions as are to be found in the first conjug. ' when he can do this with some degree of facility, he may take as
ضَرَبَ يَضْرِبُ ضَرْبٌ, *he struck*; عَلَّمَ يَعْلَمُ عِلْمٌ, *he marked*; كَرَّمَ يَكْرُمُ كَرَمٌ, *he knew*; and fill them up through all the conjugations, for the mere purpose of practice; and, when he can do this accurately, without recurring to the tables, he may rest assured that he has made progress sufficient for the present. In these examples, the word first given is the preterite, the second the present, and the third the verbal noun or infinitive: all of which are generally given in the Dictionaries.

ON ARABICK NOUNS, الْأَسْمَاءُ

277. It will be seen by a recurrence to the tables (Artt. 260-4), that the active and passive participles, as well as the verbal nouns or infinitives, in all the derivative conjugations, (Artt. 270-1), are regularly

derived from the verb. There are, indeed, a few verbs which are themselves derived from nouns; but these may be passed over for the present.*

278. The Arabick verbal nouns or *maṣḍars* مَصَادِرُ ثَلَاثِي مُجَرَّد, of most frequent occurrence in the Persian Language, are those of the first conjugation. The forms of these nouns are extremely numerous: Erpenius has given thirty-three, M. De Sacy thirty-seven, and Mr. Lumsden sixty; the following are the most usual.

279. TABLE OF THE FORMS OF THE MAṢḌARS OR INFINITIVES OF
THE FIRST CONJUGATION.

Forms.	Examples.	
1. فَعَلَ	فَهْمَ <i>comprehension.</i>	سَعَى <i>endeavour.</i>
2. فَعَلَ	عِلْمَ <i>knowledge.</i>	عَزَى <i>strength.</i>
3. فَعَلَ	حَسْنَ <i>beauty.</i>	حَبَّ <i>friendship.</i>
4. فَعَلَ	طَلَبَ <i>desire.</i>	أَذَى <i>injuring.</i>
5. فَعَلَ	غِلَظًا <i>grossness.</i>	زَنًا <i>adultery.</i>
6. فَعَلَ	قُدْسَ <i>holiness.</i>	رَحْمَ <i>shewing mercy.</i>

* For my own part, I believe that all verbs are derived from nouns; and, under this view, I have treated this subject in my Hebrew Grammar. The Oriental Grammarians differ on this point, although they agree in calling the verbal noun *the source* الْمَصْدَر.

Forms.	Examples.	
27. فَعْلَانٌ	خَسِرَانٌ <i>losing.</i>	قَرَأَانٌ <i>reading.</i>
28. فَعْلَانٌ	خَفَقَانٌ <i>palpitation.</i>	طَيَّرَانٌ <i>flying.</i>
29. فَعَالِيَةٌ	كَرَاهِيَةٌ <i>abhorring.</i>	رَفَاهِيَةٌ <i>ease.</i>
30. فَعَلِيٌّ	دَعَايُ <i>asking.</i>	فَتْوَى <i>decree.</i>
31. فَعَلِيٌّ	ذِكْرِي <i>relating.</i>	فِكْرِي <i>reflexion.</i>
32. فَعَلِيٌّ	قُرْبِي <i>nearness.</i>	شُورِي <i>consultation.</i>
33. فَعَلِيٌّ	خَطَنِي <i>walking fast.</i>	
34. فَعْلُولَةٌ	بَيْتُوتَةٌ <i>lodging.</i>	صَيِّرُوتَةٌ <i>becoming.</i>
35. مَفْعَلٌ	مَقْصَدٌ <i>scope.</i>	مَنَامٌ <i>sleep.</i>
36. مَفْعَلَةٌ	مَرْحَمَةٌ <i>mercy.</i>	مَخَافَةٌ <i>fear.</i>
37. مَفْعَلَةٌ	مَحْمَدَةٌ <i>praise.</i>	مَعْذَرَةٌ <i>apology.</i>
38. مَفْعَلَةٌ	مَقْدَرَةٌ <i>power.</i>	مُعُونَةٌ <i>help.</i>
39. مَفْعُولٌ	مَذْتُونٌ <i>distraction.</i>	مَعْقُولٌ <i>understanding.</i>
40. تَفْعَلَةٌ	تَهْلِكَةٌ <i>perdition.</i>	
41. فَيَعَالٌ	فَيْتَالٌ <i>slaughter.</i>	ضَيَارَبٌ <i>beating (each other.)</i>

280. Forms and examples of pluriliteral infinitives or *maṣḍars*.

Forms.	Examples.	
1. فَعْلَةٌ	زَخْرَفَةٌ <i>adorning.</i>	بَعَثَةٌ <i>exciting.</i>
2. تَفْعَلٌ	تَدَحْرَجٌ <i>revolving.</i>	تَسْلِسٌ <i>linking.</i>
3. اِفْعَالٌ	اِحْرَاجَامٌ <i>assembling.</i>	اِطْمِنَانٌ <i>tranquility.</i>
4. اِفْعَالٌ	اِضْحَالٌ <i>vanishing.</i>	

281. *Forms and examples of attributives, not found in the Tables*
(Artt. 260-4, 270-1.)

Forms.	Examples.	
1. فَعِيلٌ جَرِيحٌ	wounded.	قَتِيلٌ killed.
2. فُعَالٌ حُطَامٌ	fragment.	قُدَامٌ front.
3. فُعُولٌ قَبُولٌ	accepted.	رَسُولٌ sent.
4. اَفْعَلُ اعْظَمُ	greater.	اَبْكُمُ dumb.
5. فِيعَلٌ سَيِّدٌ	chief.	فَسِيقٌ narrow
6. فَعَلٌ صَعَبٌ	difficult.	حَقٌّ true.
7. فَعَلٌ حَبِيرٌ	intelligent.	لَصٌّ a thief.
8. فَعَلٌ صَلْبٌ	hard.	حُلُوٌّ sweet.
9. فَعَلٌ حَسَنٌ	beautiful.	جَارٌ neighbour.
10. فَعَلٌ فَرِحٌ	glad.	زَمِنٌ aged.
11. فَعَالٌ جَبَانٌ	a coward.	خَرَابٌ desolate.
12. فَعَالٌ بَرَقٌ	splendid.	جَمَازٌ swift (camel.)
13. فَعْلَانٌ نَدَمَانٌ	penitent.	فَرَحَانٌ glad.

282. Arabick pluriliteral attributives are not much used in the Persian language: the following are given by Mr. Lumsden: viz. ^{سَرْمَدٌ} *eternal*, of the measure ^{فَعْلَالٌ} *a chief*, measure ^{فَعْلَالٌ} *corpulent*, measure ^{فَعْلَالٌ} *corpulent*, measure, ^{فَعْلَالٌ} *corpulent*.

283. *Attributives implying excess, (أَسْمَاءُ الْمُبَالَغَةِ) are generally of the following forms : viz.*

Forms.	Examples.
1. فَعَالٌ عَلَامٌ very learned.	عَيَاشٌ very pleasant.
2. فَعُولٌ غُفُورٌ very forgiving.	جُهُولٌ very foolish.
3. فَعِيلٌ عَلِيمٌ very learned.	رَحِيمٌ very merciful.
4. فَعِيلٌ صَدِيقٌ very true.	فَكِيرٌ great thinker.
5. مَفْعَالٌ مَنَعَامٌ very beautiful.	مَكْتَارٌ great talker.

284. *Forms, &c. of Pluriliteral participial Nouns.*

Forms.	Examples.
1. مَفْعِلٌ مُتَرَجِمٌ a translator.	مِهْنَدِسٌ a geometrician.
2. مَفْعِلٌ مُتَرَجَمٌ translated.	مُسَلْسَلٌ linked.
3. مَتَفَعِّلٌ مُتَدَحِّجٌ rolling.	مُسَلْسَلٌ linked.
4. مَفْعِلِلٌ مُجْمَعٌ assembled.	
5. مَفْعِلِلٌ مُضْمِلٌ vanishing.	مُطْمَئِنٌ tranquil.

285. FORMS AND EXAMPLES OF THE NOUNS WHICH ARE TERMED

JĀMIDS,* (جَامِدٌ).—*Of Triliteral Jāmid.*

Forms.	Examples.
1. فَعْلٌ فَلَاسٌ a coin so called.	بَقْلٌ garden herbs.
2. فَعْلٌ فَرَسٌ a horse.	بَقَرٌ an ox. ثَمَرٌ fruit.

* Nouns are generally considered as being of three sorts ; viz. 1. (مَصَادِرُ), *maṣḍars*, or *sources*, which are abstracts. 2. (صِنَاتُ), *ṣināt*, *attributives* ; and 3. (جَوَامِدُ) *Jāmid*s, or names of substances.

Forms.	Examples.		
3. ^{فعل} كَتَفَ ^{فعل} the shoulder.	^{فعل} فَخَذَ the thigh.		
4. ^{فعل} خَضَعَ the arm.	^{فعل} رَجُلَ a man.	^{فعل} نَبَعَ a hyena.	
5. ^{فعل} حَبَرَ ink.	^{فعل} عَرَقَ a vein.	^{فعل} قَطَرَ copper.	
6. ^{فعل} عَنَبَ a grape.	^{فعل} نَلَعَ ribs.		
7. ^{فعل} إِبِلَ a camel.	^{فعل} اِثْلَ the waist.	^{فعل} اِرْطَ arm-pit.	
8. ^{فعل} قَلَعَ a lock.	^{فعل} بَرَجَ a tower.	^{فعل} خَشَنَ a branch.	
9. ^{فعل} عَنَقَ the neck.	^{فعل} خَلَقَ the temper.	^{فعل} اَذَنَ the ear.	
10. ^{فعل} صَرَدَ a bird, so called.	^{فعل} عَمَرَ a proper name.		

286.—Of Increased Triliteral Jāmid.

Forms.	Examples.	Forms.	Examples.
1. ^{فعل} خَرَابَ a raven.		2. ^{فعل} دِمَاغَ the brain.	
3. ^{فعل} خَزَالُ a faun.		4. ^{فعل} نَاقُوسَ } a musical instru-	
4. ^{فعل} اصْبَعَ a finger.		^{فعل} وَاُحُولَ } ment, so called.	
6. ^{فعل} اِقْلَامَ a climate.		5. ^{فعل} بَطْنِجَ a water-melon.	
7. ^{فعل} اَفْعَلَةَ finger-ends.			
8. ^{فعل} اَعْصَارَ a whirlwind.		9. ^{فعل} اَصْبُوعَ a finger.	
10. ^{فعل} اَعْجُوبَةَ a wonder.		10. ^{فعل} اِفْرَنْدَ temper (of a sword.)	

287.—Of Quadriliteral Jāmid.

Forms.	Examples.	Forms.	Examples.
1. ^{فعل} جَعْفَرَ proper name.		2. ^{فعل} خَنْصَرَ the little finger.	
3. ^{فعل} قَلَزَمَ κλυσμα, the red sea.		4. ^{فعل} دَرَهَمَ a coin, so called.	
5. ^{فعل} بَرَفَعَ a veil.		6. ^{فعل} قُمَطَرَ a book case.	

THE ARABICK GRAMMAR.

288.—Augmented Quadriliteral Jāmits.

Forms.	Examples.	Forms.	Examples.
1. فَعْلَالٌ	قِرْطَاسٌ <i>paper.</i>	2. فَعْلُولٌ	عَصْفُورٌ <i>a sparrow.</i>
3. فَعْلَلِيلٌ	زَمْهَرِيرٌ <i>great cold.</i>	4. فَعْلِيلٌ	دِهْلِيزٌ <i>a lobby.</i>
5. فَعْلَلَانٌ	زَعْفَرَانٌ <i>saffron.</i>	6. فَعْنَلٌ	غَضَنْفَرٌ <i>a lion.</i>
7. فَعْلَالٌ	قَمَقَامٌ <i>the sea.</i>	8. فَعِيلٌ	سَمِيدَعٌ <i>a chief.</i>
9. فَعْلَلٌ	جَهَنَّمَ <i>hell.</i>	10. فَعْنَالِيلٌ	خَمْدَرِيسٌ <i>old wine.</i>

289.—Of Quinquiliteral Jāmits.

Forms.	Examples.	Forms.	Examples.
1. فَعْلَلَلٌ	سَفْرَجَلٌ <i>a quince.</i>	2. فَعْلَلَلٌ	خَزْعِيلٌ <i>foolish thing.</i>
3. فَعْلَلَلٌ	جَحْمَرِشٌ <i>decrepidly old.</i>	4. فَعْلَلَلٌ	جَرْدَحَلٌ <i>fat camel.</i>

290.—Augmented Quinquiliteral Jāmits.

Forms.	Examples.	Forms.	Examples.
1. فَعْلَلُولٌ	عَضْرُفُوطٌ <i>a sort of lizard.</i>	2. فَعْلَلُولٌ	قِرْطَبُوسٌ <i>a misfortune.</i>
3. فَعْلَلِيلٌ	دَرْدِيسٌ <i>a misfortune.</i>	4. فَعْلَلِيلٌ	خَزْعِيلٌ <i>a foolish thing.</i>

291. Masdars, which imply unity of action, or some specific mode of it, are called الْمَصَادِرُ لِلْمَرَّةِ, and الْمَصَادِرُ النَّوْعِ, respectively, and are

The tanwīn has here been preserved, as has also the Arabick final ة of feminines : for, although, the tanwīn is rejected in adopting Arabick words in the Persian, and the ة changed either to ت or د (Artt. 8, 56); yet, as pure Arabick sentences occasionally occur with these marks, it is proper that they should be presented to the student in their original forms.

formed on the measures ^{فَعْلَةٌ} and ^{فَعْلَةٌ}; as, ^{ضَرْبَةٌ}, *one blow*; ^{جَلِيسَةٌ}, *a peculiar mode of sitting*.

THE NOUN OF SUPERIORITY,

292. This noun in Arabick supplies the place of the comparative and superlative in other languages: it is usually formed on the measure ^{أَفْعَلٌ} for the masculine, and ^{فَعْلَى}, for the feminine gender, from attributes of the forms of ^{فَعِيلٌ}, ^{فَاعِلٌ}, &c.: ^{عَظِيمٌ}, *great*, for exan. *greater*, or *greatest*, in the masculine, and ^{عَظَمَى}, in the feminine gender. Attributives implying colour or deformity do not admit of this formation, because ^{أَفْعَلٌ} is their original form: in this, and other cases, ^{أَشَدُّ}, *more*, or *most*, or the like, is usually added.

NOUNS OF INSTRUMENT, TIME, AND PLACE.

أَسْمَاءُ الْأَلَةِ وَظُرُوفُ الزَّمَانِ وَالْمَكَانِ.

293. These are derived from verbs in the following manner. The first, namely, the noun of instrument, ^{أَسْمُ الْأَلَةِ}, is formed on the measure ^{أَفْعَلٌ}, or ^{مِنْفَعَالٌ}; as, ^{مِفْتَاحٌ} or ^{مِفْتَاحٌ}, *a key*, from the verb ^{فَتَحَ}, *he opened*. There are also a few formed on the measure ^{مَفْعَلَةٌ}, and some others; as, ^{مَكْسَحَةٌ}, *a besom*. This noun is derived from the triliteral verb only.

294. The noun of time and place, called ^{ظَرْفُ الزَّمَانِ وَالْمَكَانِ}, is formed from the leading person of the present tense, by substituting ^م for ^ي; as,

يَجْلِسُ, *he sits* ; مَجْلِسٌ, *a place or time of sitting, i. e. an assembly* ; يُشْغَلُ, *he is occupied* ; مَشْغَلٌ, *the time or place of occupation*. When *zam* (ُ) happens to be in the penultimate it will become (َ) in forming this noun : other verbs having either *kesrah* or *fathah* in the penultimate, will preserve that vowel.

The measures therefore will be مَفْعَلٌ or مَعْنَعٌ, and sometimes, but rarely, مَنَعَلَةٌ. This noun when formed from one of the derivative conjugations, will take the form of the participle passive. The following are exceptions :

مَشْرِقٌ <i>the east.</i>	مَسْكِنٌ <i>the time or place of resi-</i>
مَغْرِبٌ <i>the west.</i>	<i>dence.</i>
مَرْفَعٌ <i>the elbow.</i>	مَطْلِعٌ <i>the place of the rising of a</i>
مَنْبِتٌ <i>the time or place of rege-</i>	<i>star.</i>
<i>tation.</i>	مَنْسِكٌ <i>the place of performing di-</i>
مَجْزِرٌ <i>the time or place of sacri-</i>	<i>vine worship.</i>
<i>ficing a camel.</i>	مَنْجَرٌ <i>the nostrils.</i>
مَسْطَأٌ <i>the time or place of falling.</i>	مَسْجِدٌ <i>a mosque.</i>
مَفْرَقٌ <i>the place of separation.</i>	

295. Nouns which are said to be correlative of those of time and place, (called مَلْحَقَاتٌ), are formed on the measure مَنَعَلَةٌ ; as, مَأْسَدَةٌ, *a*

place abounding with lions ; *مَنْصَرَّةٌ*, a place wherein many victories have been obtained. This noun is called *أَسْمُ الْكَثْرَةِ*, the noun of abundance.

THE NOUN OF EXCESS, *أَسْمُ الْمَبَالِغَةِ*.

296. Examples of these have been given in the table (Art. 283). It will only be necessary here to state, that the addition of *ة* seems to augment their force, by attaching to them the notion of unity : as, *عَلَّامَةٌ*, a singularly or most learned (man). Nouns of the form of *فَعَالٌ*, also imply trade or occupation ; as, *خَبَّازٌ*, a carpenter.

THE DIMINUTIVE NOUN, *أَسْمُ الْمُتَصَغِّرِ*, or *أَسْمُ الْمُتَعَفَّرِ*.

297. When a word, of which the diminutive form is required, consists of three letters, the measure is *فُعَيْلٌ* ; as, *رَجُلٌ* a man, *رُجَيْلٌ* a little man ; but, if the word consist of four letters, the measure is then *فُعَيْلِلٌ* ; as, *عَقْرَبٌ*, a scorpion ; *عَقْرَبِيبٌ*, a little scorpion. In feminine nouns, however, the terminations *ة*, *ِ*, or *آ*, are not reckoned ; such words are therefore referable to the measure *فُعَيْلٌ* only.

When a feminine noun has a masculine termination as in *أَرْضٌ* the earth, or *شَمْسٌ* the sun, the measure of the diminutive is *فُعَيْلَةٌ* ; as, *أَرِيشَةٌ*, *شَمِيشَةٌ*.

Nouns of the form of فَاعِلٌ make the diminutive on the measure فَوَاعِلٌ ; as, فَوَاحِشٌ, from فَاَرِشٌ, *a horseman*.

Words of the measure مَفْعَالٌ form their diminutives on that of مَفْعَيْعِلٌ ; as, مَفْعَالٌ *a key*, مَفْعَيْعِلٌ, *a little key*.

Nouns having و, وَا, or يَ, quiescent between their second and third radicals, take the measure فَعِيلٌ for the diminutive ; as, غُلَامٌ *a slave* ; غُلَيْمٌ *a little slave*.

Nouns derived from the irregular or defective verbs, form their diminutives on the above measures, after restoring such letters as may have been dropt or changed in the root, respect being had, at the same time, to the rules of permutation already alluded to. (Art. 267.)

OF THE FORMATION OF THE FEMININE FROM THE MASCULINE NOUN.

298. The feminine noun is mostly formed from the masculine by the addition of ة, the tanwīn (ة) of the masculine being suppressed ; as, عَظِيمٌ *magnus* ; عَظِيمَةٌ *magna*. Verbal nouns of the form of أَفْعَالٌ, form their feminines on the measure أَفْعَالٌ ; as, أَصْفَرٌ *yellow* : fem. أَصْفَرَةٌ. Comparatives and superlatives of this form, have the feminine of the measure أَفْعَالٌ ; as, أَكْبَرٌ *greater or greatest*, fem. أَكْبَرَةٌ.

Some nouns of the form of فَعْلَانٌ, will make the feminine فَعْلَايَ; as, غَضَبَانٌ *angry*; غَضَبَايَ, fem. Others of the measure فَعْلَانٌ, will have فَعْلَانَةٌ; as, عُرْيَانٌ, عُرْيَانَةٌ *naked*.

The forms فَعُولٌ and فَعِيلٌ when derived from intransitive verbs are common to both genders; but, when derived from transitive ones, generally form the feminine by the addition of تٌ; as, رَسُولٌ, رَسُولَةٌ, an *apostle*; fem. رَسُولَةٌ.

Nouns of the forms, مُسَكِّنٌ, are generally common, except مُسَكِّنٌ, fem. مُسَكِّنَةٌ. Those مُسَكِّنٌ, مُفَعِّلٌ, and مُنْعَلٌ, form their feminines in the usual

The Arabians have no neuter gender; for this the feminine is generally substituted.

ON THE RELATIVE NOUN, اِسْمٌ سَرِبٍ.

299. This, in the grammars of Europe, is termed the *patronymic* or *gentile* noun*, and in these, as well as in those of Arabia, serves to

* These are, in our grammars, *adjectives*, properly so called. In the Arabick and Persian, however, this sort of word seems not to be recognized; for, although they term such words صِفَاتٍ, (*descriptions* or *describers*), they are, nevertheless, treated as substantives, like our words *fool*, *dwarf*, *giant*, and the like; i. e. they are supposed to involve a real substantive noun together with its

express some relation to the country, family, or sect, &c. of the person, to which it is applied. Its formation is extremely easy in the Arabick which is this: after dropping the tanwīn (ة) if there be any, add ^ي to the primitive; as, اَرْضٌ, *earth*; اَرْضِيّ *earthy*, مِصرَ *Egypt*, مِصْرِيّ *an Egyptian*.

If, however, the primitive ends in ^ة or ^{يَة}, these terminations will be dropt, and the ^ي annexed to the preceding letter; as, مَكَّةَ *Mecca*, مَكِّيّ, *a native of that place*; اَفْرِيقَةَ, *Africa*; اَفْرِيقِيّ, *an African*.

In forming this noun from duals and plurals, the terminations ^{انِ} and ^{ون}, are also to be rejected; as, اِثْنَانِ, *two*; عِشْرُونَ, اِثْنَيْ, *twenty*; عِشْرِيّ. Proper names ending in ^{ات}, will reject it; as, عَرَفَاتَ, *a mountain so called*; عَرَفِيّ, *a native of that place*.

In nouns of the forms فَعِيل and فَعِيلَة, both the ^ي and (ة) ^{kesrah} are dropt; as, صَلِيبٌ, *a cross*, سَفِينَة, *a ship*; relative noun سَفِينِيّ, ^{kesrah} صَلِيبِيّ. In many cases, however, both are preserved; as, مَسِيحِيّ, صَلِيبِيّ.

Proper names of the form فَعِيل and فَعِيلَة, generally drop the ^ي in

characteristick properties. We shall, therefore, term them attributives. See my Heb. Gram. p. 298, note. The Commentary on the جَوْهَرُ التَّرْكِيْبِ, by Hyder Ali, p. ۵۵. Freytag's Hamasa, p. ۳.

forming the relative noun ; as, قُرَيْشٌ, *a tribe so called* ; قُرَشِيٌّ, *one of that tribe*.

Nouns of the forms فَعُولٌ, فَعُولَةٌ, فَعِيلٌ, and فَعِيلَةٌ, derived from defective verbs ; as, عَدُوٌّ, *an enemy* ; نَبِيٌّ, *a prophet*, &c. will lose one or other of the double letters و or ي, with which they end, and the second radical letter will take fathah ; the letter preceding ي final will then be و ; as, عَدُوِيٌّ, نَبُوِيٌّ.

If a primitive word end in ḥamzah (أ) with medda (ـ) of a radical و or ي, such ḥamzah will either be retained, or dropped, at pleasure ; as, سَمَاءٌ, *heaven* ; سَمَائِيٌّ, or سَمَآوِيٌّ, *heaven* ; however, this termination already designate the feminine gender as in عَذْرَاءٌ, *a virgin*, the relative noun will take و in the place of ḥamzah ; as, عَذْرَآوِيٌّ, *belonging to a virgin*.

A few nouns form the relative by adding أَنِيٌّ ; as, جِسْمٌ, *the body*, جِسْمَانِيٌّ, *light*, نُورٌ, نُورَانِيٌّ, رُوحٌ, *the spirit*, رُوحَانِيٌّ.

In such compounds as عَبْدُ اللَّهِ, عَبْدُ شَمْسٍ, &c. sometimes the first, and sometimes the second, word will be dropt ; and the ي of the relative noun added to the other ; as, عَبْدِيٌّ, or شَمْسِيٌّ ; at others, two letters of each will be taken, to which the ي will be annexed ; as, عَبْشَمِيٌّ : but, in these cases, usage alone can determine what is to be done.

THE ARTIFICIAL INFINITIVE,

300. From the relative noun may be formed another, which is termed the artificial infinitive, or مَصْدَرٌ جَعْلِيٌّ, the forms of which will, of course, vary with those of the primitives from which they are derived. This noun is formed merely by adding ذٌ to the relative noun; as, خَادِمٌ, *a servant*, relative noun خَادِمِيٌّ, the artificial infinitive, خَادِمِيَّةٌ, *service*; كَيْفٌ, *how*; كَيْفِيَّةٌ, *mode or quality*; مَا, *what*; مَايَّةٌ, *quality*.

OF NUMBER, الْعَدَدُ.

301. The Arabians have three numbers, the singular وَاحِدٌ or مُفْرَدٌ; the dual, ثَنِيَّةٌ or مُثَنَّى; and the plural, جَمْعٌ.

The Dual is formed from the singular by dropping the tanwīn (ة), and adding the syllable اَيْنَ; and, in the oblique case (hereafter to be explained) اَيْنِ as, رَجُلٌ, *a man*; رَجُلَانِ, and رَجُلَيْنِ, *two men*; مَدِينَةٌ, *a city*; مَدِينَتَانِ, and مَدِينَتَيْنِ, *two cities*.

When a short ا, or ي, occurring at the end of a word of three letters only, occupies the place of a radical و, or ي, it will, in forming the dual number, be restored; as, عَصَا, *a staff*; عَصَوَانِ, فَتًى, *a boy*; فَتَيَانِ; but, if the word exceed three letters; as, مَرَضِيٌّ, the dual will then be formed thus, مَرَضِيَّانِ, and not مَرَضَوَانِ.

In feminines of the form of فَعْلَاءٍ, the dual becomes فَعْلَاوَانِ; as, صَفْرَاءِ, *yellow*; صَفْرَاوَانِ.

If ḥamzah (ء) occur at the end of a word instead of either of the radical letters و or ي, it may be retained, or changed to و, in forming the dual; as, رِدَائِ, for رِدَائِي, *a garment*; dual رِدَاءَانِ, or رِدَاوَانِ; but, if the ḥamzah be radical, it must be retained; as, قَرَأِ, قَرَأَانِ; تَرَأَانِ.

302. The plural number is of two kinds, 1st. the regular, جمع, or سالم; and 2nd. the irregular or broken, كسر, or التَّكْسِير. The regular plural is formed in the masculine, the tanwīn and adding وَن to the singular, and in the feminine, سَارِقَ, *a thief*; plural, سَارِقُونَ. Feminine, سَارِقَةٌ, plural سَارِقَاتٌ.

If, however, a noun end in ي quiescent after either faṭḥah or keṣrah, or, if the ي be dropt, on account of its being derived from a defective root, it will also be dropt in forming the plural number; as, مُوسَى, *Moses*; plural مُوسَوْنَ. قَاضٍ, *a judge*; قَاضُونَ.

Diminutive nouns form their plural regularly; as, رَجُلٌ, *a little man*. رَجُلُونَ.

* These are, perhaps, more properly termed *collective nouns* by some.

Feminine nouns of the forms *فَعْلَة* and *فَعْل*, form their plurals on the measure *فَعَلَات*; as, *دَعْدَات*, *دَعْد*, the proper name of a woman; *قَصْعَة*, a saucer, *قَصَعَات*. Others of the form *فَعْلَة* or *فَعْل*, take *فَعَلَات*, *فَعَلَات*, or *فَعَلَات*. And others of the forms *فَعْل*, and *فَعْلَة*, become either *فَعَلَات*, *فَعَلَات*, or *فَعَلَات*.

303. All the *maṣḍars* or verbal nouns of the derivative conjugations, will form their plurals in *أَت*; as, *تُعْرِيف*, definition, *تُعْرِيفَات*, *أَصْطِلَاح*, technical language, *أَصْطِلَاحَات*. Feminines ending in either short or long *r*, generally form their plurals by the addition of *أَت*; as, *حُبْلِي*, pregnant, *حُبْلِيَّات*; *نُفْسَاء*, a woman in child-bed, *نُفْسَاوَات*.

304. The broken plurals are found to prevail in a great number of nouns both masculine and feminine, and are regulated very much by usage. The Arabian grammarians divide them into two classes; viz. the plural of paucity, *جَمْعُ الْقَلَّةِ*; and the plural of multitude, *جَمْعُ الْكَثَرَةِ*. The first is said to signify any number not exceeding ten; the last, any number above ten. This rule however appears not to be much regarded, particularly by the Persians.

It would be almost endless to give tables and examples of all the forms of these plurals; and, as they are given in the best Dictionaries, it will be unnecessary. The following forms occur most frequently.

305. PLURALS OF PAUCITY, جَمْعُ الْقَلَّةِ.

Form.		Examples. Singular.	Plural.
Singular.	Plural.		
فَعْلٌ	أَفْعَالٌ	لَوْحٌ, <i>a table.</i>	أَلْوَحٌ
فَعْلٌ		حُكْمٌ, <i>an order.</i>	أَحْكَامٌ
فَعْلٌ		مِلْكٌ, <i>property.</i>	أَمْلَاقٌ
فَعْلٌ		حَجَرٌ, <i>a stone.</i>	أَحْجَارٌ
فَعْلٌ		عَقَبٌ, <i>the heel.</i>	أَعْقَابٌ
فَعْلٌ		ثَنَجٌ, <i>the buttocks.</i>	
فَعْلٌ		عُنُقٌ, <i>the neck.</i>	
<hr/>			
فَعَالٌ	أَفْعَالَةٌ	مَكَانٌ, <i>a place.</i>	أَمْكَانٌ
فَعَالٌ		حِمَارٌ, <i>an ass.</i>	أَحْمِيرَةٌ
فَعَالٌ		غُرَابٌ, <i>a raven.</i>	أَغْرِبَةٌ
فَعِيلٌ		بَعِيرٌ, <i>a camel.</i>	أَبْعَرَةٌ
فَعُولٌ		عُمُودٌ, <i>a pillar.</i>	أَعْمَدَةٌ
<hr/>			
فَعْلٌ	أَفْعَالٌ	فَلَسٌ, <i>a small coin.</i>	أَفْلَسٌ
فَعَالٌ		عَنَاقٌ, <i>a female kid.</i>	أَعْنَقٌ
فَعَالٌ		شِمَالٌ, <i>the left hand.</i>	أَشْمَالٌ
فَعَالٌ		كُرَاعٌ, <i>a cow's hoof.</i>	أَكْرَعٌ
فَعِيلٌ		طَرِيقٌ, <i>a road.</i>	أَطَارِقٌ

306. THE PLURAL OF MULTITUDE, ^{جَمْعُ الْكَثَرَةِ}.

Form.		Examples. Singular.	Plural.
Singular.	Plural.		
أَفْعَلٌ	فُعُلٌ	أَحْمَرٌ, <i>red.</i>	أَحْمَرٌ
فَعْلَاءٌ		أَحْمَرَاءٌ, <i>red, fem.</i>	أَحْمَرٌ
فَعْلٌ		جَمَلٌ, <i>a camel.</i>	جَمَلٌ
فَعْلَةٌ		بَدَنَةٌ, <i>do. for sacrifice.</i>	بَدَنٌ
فَاعِلٌ		بَازِلٌ, <i>do. having cut his fore teeth.</i>	بُزُلٌ

فَعَالٌ	فُعُلٌ	صَنَاعٌ, <i>an artificer.</i>	صُنْعٌ
فَعَالٌ		حِمَارٌ, <i>an ass.</i>	حِمَرٌ
فَعِيلٌ		رَغِيفٌ, <i>a cake of bread.</i>	رَغَفٌ
فَعُولٌ		عُمُودٌ, <i>a pillar.</i>	عُمَدٌ
فَاعِلٌ		عَادِلٌ, <i>just.</i>	عَدَلٌ

فَعْلَةٌ	فُعُلٌ	نُكْتَةٌ, <i>a subtilty.</i>	نُكْتٌ
فُعْلَاءٌ		أَوَّلِيٌّ, <i>the first, fem.</i>	أَوَّلٌ

فَعْلَةٌ	فُعُلٌ	نِعْمَةٌ, <i>bounty.</i>	نِعَمٌ
فُعْلَةٌ		خَيْمَةٌ, <i>a tent.</i>	خَيْمٌ

AN ABSTRACT OF

Form.		Examples.	
Singular.	Plural.	Singular.	Plural.
فَاعِلٌ	فَعْلَةٌ	حَافِظٌ, a guardian.	حَفَظَةٌ
	فَعْلَةٌ	غَازٍ, a warrior.	غَزَاةٌ
	فَعْلٌ	رَاكِعٌ, bowing.	رَكْعٌ
	فَعَالٌ	عَاشِقٌ, a lover.	عُشَّاقٌ
	فَعْلَانٌ	رَاهِبٌ, a monk.	رُهَبَانٌ

فَعْلٌ	فَعْلٌ	حَبْلٌ, a rope.	بَقَاعٌ
		جَبَلٌ, a hill.	
		رَمَحٌ, a spear.	
		بُقْعَةٌ, a place.	
		كَرِيمٌ, noble.	
		كَرِيمَةٌ, do. fem.	
		خَصْلَةٌ, disposition.	
		رَقَبَةٌ, the neck.	

فَعْلٌ	فَعْلٌ	عَقْلٌ, understanding.	عُقُولٌ
		عِلْمٌ, science.	
		أَثَرٌ, a vestige.	
		بُرْجٌ, a turret.	

Form.		Examples. Singular.	Plural.
Singular.	Plural.		
فَعِيلٌ	فَعْلَانُ	رَغِيفٌ, <i>a cake.</i>	رَغَفَانُ
أَفْعَلٌ		أَحْمَرٌ, <i>red.</i>	أَحْمَرَانُ
فَعْلٌ		بَلَدٌ, <i>a city.</i>	بُلْدَانُ
<hr/>			
فَعِيلٌ	فَعْلَاءُ	حَكِيمٌ, <i>a philosopher.</i>	حُكَمَاءُ
فَاعِلٌ		فَاضِلٌ, <i>excellent.</i>	فُضَلَاءُ
<hr/>			
فَعْلِيٌّ	فَعْلَاءُ	جَرِيحٌ, <i>wounded.</i>	جَرَحِيٌّ
أَفْعَلِيٌّ		صَفِيٌّ, <i>pure.</i>	أَصْفِيَاءُ

OF THE LAST OF PLURALS, مُنْتَهَى الْجُمُوعِ.

307. It is peculiar to the Arabick to form plurals from nouns already in the plural number; as, فِرْقَةٌ, *a tribe or sect.* First plural فِرَقٌ, second ditto, أَفْرَاقٌ, and third ditto, أَفَارِيقٌ. The last of these, from which it is not allowable to form another, is called مُنْتَهَى الْجُمُوعِ, *the last of plurals.* The following, which will be sufficient for our purpose, are Mr. Lumsden's general rules for their formation. (Pers. Gram. vol. i. p. 344). The measure of the singular being فَعْلِلٌ, that of the plural will be فَعَالِلٌ; as, دَفْتَرٌ, *a book*, plural دَفَاتِرٌ; and so also of مَنَعِلٌ, and مَفَاعِلٌ; as, مَسْجِدٌ, and مَسَاجِدُ; or تَفْعَلَةٌ and تَفَاعِلٌ; as, تَهْلُكَةٌ, and تَهَالِكٌ; or فَعِيلَةٌ, and

مَقَادِيرُ and مَقْدَارٌ, as, مَفَاعِيلُ and مِفْعَالٌ, or فَنَائِلُ, pl. فَنَائِلَةٌ, as, فَعَائِلُ ; or فُعَالَيْنُ and فُعَلَّانَ ; &c.

ON THE DECLENSION OF NOUNS, الْأَعْرَابُ.

308. In the declension of Arabick nouns, there are only three cases, which are thus formed :

SINGULAR NUMBER.

Masculine.

Nominative, رَفَعٌ,	Genitive, خَفَضٌ,	Accr
رَجُلٌ, <i>a man.</i>	رَجُلٍ	رَجُلًا.

Feminine.

قَصْعَةٌ, <i>a saucer.</i>	قَصْعَةٍ	قَصْعَةً
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Any noun having the (°) tanwīn, loses it when that noun becomes definite either by construction الْأَصَافَةُ, or by the article الْمَعْرِفَةُ, being prefixed ; as,

الرَّجُلُ, Nominative,	الرَّجُلِ, Genitive,	الرَّجُلَ, Accusative.
عَبْدُ الْمَلِكِ, <i>the King's servant,</i>	عَبْدِ الْمَلِكِ	عَبْدَ الْمَلِكِ.

309. Nouns not having the tanwīn (°) غَيْرُ مُتَمَرِّقَةٍ, have only two cases : nominative عُثْمَانُ, *Othman* ; genitive and accusative, عُثْمَانَ. These nouns are, 1st. broken plurals having four syllables, of which the two first have faṭḥahs, the third keṣrah ; as, عَجَائِبُ ; 2nd. such as end in يَ ; as, بُشْرِي ; 3rd. others ending in long alif and ḥamzāh ; as, عَذْرَاءُ ;

but, if ḥamzah belong to the root, the tanwīn is preserved. 4th. Broken plural of the forms ^{فَعْلَانِ}فَعْلَانِ, ^{فَعْلَائِ}فَعْلَائِ. 5th. Comparatives and superlatives of the form ^{أَفْعَلُ}أَفْعَلُ, provided they do not form the feminine by the addition of ة. 6th. Nouns of the form ^{فَعْلَانُ}فَعْلَانُ, of which the feminine is ^{فَعْلَانِي}فَعْلَانِي. 7th. Proper names of women ending in ة, as well as masculine nouns having the same termination. 8th. Foreign names having more than three letters, or having no more, but the second followed by a vowel. 9th. Also, proper names formed from quadriliteral appellatives; as, ^{عُتْرُبُ}عُتْرُبُ, a scorpion; ^{عُتْرُبُ}عُتْرُبُ, a man so called. 10th. Proper names of the forms ^{فَعِلَ}فَعِلَ, ^{فَعِلَ}فَعِلَ, or of any person of the present tense; as, ^{يَزِيدُ}يَزِيدُ, أحمدُ. 11th. All proper names compounded of two words; as, ^{حَضْرَمَوْتُ}حَضْرَمَوْتُ, Hadramaut; and 12th. Adjectives derived from the numerals and some other appellatives, &c. It should be remembered, however, that these, receiving the article, a pronoun, or being the first of two in construction, will take *ḵesrah* in the genitive case.

310. DECLENSION OF THE DUAL NUMBER.

Nominative.	Gen. and Acc.
^{رَجُلَانِ} رَجُلَانِ, two men.	^{رَجُلَيْنِ} رَجُلَيْنِ.

When the noun becomes definite by construction, the *نِ* is rejected; as,

^{فَاعِلَا الشَّرِّ}فَاعِلَا الشَّرِّ, doers of wickedness. ^{قَاعِلِي الشَّرِّ}قَاعِلِي الشَّرِّ.

There is no irregularity in the Dual in these respects, whatever be the form of the noun. •

311. DECLENSION OF THE REGULAR MASCULINE PLURAL.

Nominative.

Gen. and Accus.

نَاصِرُونَ, *assistants*.

نَاصِرِينَ.

And in construction,

نَاصِرُوا زَيْدَ, *the assistants of Zaid*. نَاصِرِي زَيْدٍ.

And with the pronouns,

نَاصِرُوكَ, *thy assistants*.

نَاصِرِيكَ

نَاصِرِيَّ, *my assistants*.

رِيَّ

THE REGULAR FEMININE PLURAL.

نَاصِرَاتٌ, *female assistants*.

نَاصِرَاتٍ.

312. When the noun becomes definite, the tanwīn is superseded by the single vowels, viz. (◌ِ) by (◌َ) and (◌ِ) by (◌ُ), and ِ by (◌ُ).

The broken plurals, both masculine and feminine, are declined like the singular masculine above given, respect being had to the terminating vowel.

All nouns in the Arabick language are said to be indefinite, نَكِرَةٌ or مُنْكَرٌ, unless restricted either by the addition of the article اَلْ, by construction, or by the addition of one or other of the pronouns. In either of the two last cases, both the tanwīn of the singular (if there be any) and the terminating ن of both the dual and the regular plural masculine, will disappear.

ON THE ARABICK PRONOUNS.

313. The Arabick pronouns are of two kinds ; viz. separate and affixed. The separate pronouns may be considered as in the nominative case ; the affixed pronouns, as in the genitive or accusative.

THE SEPARATE PRONOUNS, ضَمَائِرُ الْمَنْصِلَةِ ^{ذَوَاتُ}.

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 Person.	أَنَا	أَنَا	نَحْنُ	نَحْنُ	نَحْنُ	نَحْنُ
2 - - -	أَنْتَ	أَنْتِ	أَنْتُمَا	أَنْتُمَا	أَنْتُمْ	أَنْتُنَّ
3 - - -	هُوَ	هِيَ	هُمَا	هُمَا	هُمْ	هُنَّ

THE AFFIXED PRONOUNS, ضَمَائِرُ الْمَتَّصِلَةِ.

314. These are found attached to both verbs and nouns : in the first case, they represent the accusative ; in the second, the genitive or possessive case.

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 Person.	نِي	نِي*	نَا	نَا	نَا	نَا
2 - - -	كَ	كَ	كُمَا	كُمَا	كُم	كُنَّ
3 - - -	دُ	هَا	هُمَا	هُمَا	هُمْ	هُنَّ

315. In affixing these pronouns to nouns, the tanwīn is rejected, as is also the final ن of the dual and regular plurals. In verbs also, the

* This is the form attached to verbs ; as, ضَرَبَنِي, *he struck me.*

final ا in the third person masculine plural of the preterite, and the ن of the dual, and frequently in the plural of the present tense, are rejected. Examples in the noun, كِتَابٌ , *a book* ; كِتَابِي , *my book* ; نَاصِرُونَ , nominative, نَاصِرِينَ , genitive and accusative, *assistants* ; نَاصِرُوكَ , *thy assistants* ; نَاصِرَيْنِ , nominative, genitive and accusative, *two assistants* ; نَاصِرَيْكَ , *thy two assistants*. In the verb, نَصَرُوا , *they assisted*, نَصَرُونِي , *they assisted me* ; يُنَصِّرَانِ , *they two (masc.) assist* ; يُنَصِّرَاكَ , *they two assist thee*, &c.

If a noun end in ḥamzah (ء), the ḥamzah will become the construction shall require *ẓammah* or *kesrah* ; as, نِسَاءٌ , *his women*, or gen. and accus. نِسَائِهِ .

In the second person plural masculine, و will precede the affixed pronoun ; as, نَصَرْتُمُوهُ , *ye assisted him*, نَصَرْتُمْ , *ye assisted (masc.)*.

ي quiescent after *fathah*, becomes ا , as رَمَايَ , *he threw him*, رَمَاهُ , *he threw him* ; except in the particles, where it takes *sukūn* ; as, عَلَيْهِ , *upon him*, عَلَيْهِ , *upon him*.

و , و , or ي , will take the vowel *fathah* ; and in the two latter cases will coalesce, by *teshdid*, with the foregoing letter, (و in this case becoming ي) ; as, خَطَايَايَ , *sins* ; خَطَايَايَ , *my sins* ; غُلَامَانِ , *two slaves* ; غُلَامَايَ , *my two slaves*, gen. and accus. مُسْلِمُونَ , *Moslems* ; مُسْلِمِيَّ , *my Moslems*.

For greater emphasis the syllables **إِيَّا**, are frequently prefixed to these pronouns, which are then detached from the governing verbs, and universally represent the objective case ; as, **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**, *THEE we serve, and of THEE we implore assistance*. These pronouns are called **ضمائر المنصوبة والمنصولة**.

316. The REFLECTIVE PRONOUNS are formed by the addition of either of the words **نَفْسٌ**, **ذَاتٌ**, or **عَيْنٌ** ; as, **رَمَى نَفْسَهُ**, *he threw himself*, &c.

317 The pronoun attached to a verb in the process of conjugation is always supposed to be included in it ; as, **كَتَبَ**, *HE wrote*, &c. and, whenever a word is added, which according to European construction, seems to be the nominative, it should be considered as being in apposition with this pronoun, and added for the purpose of making the sentence more definite ; as, **قَالَ اللَّهُ**, *he said*, (viz.) *God*. The pronoun, in this case, is said to be **مُسْتَكِنٌ**, or **مُسْتَتِرٌ**, *concealed*.

318. DEMONSTRATIVE PRONOUNS, **أَسْمَاءُ الْإِشَارَةِ**.

These are as follows :

	Singular.	Dual. Nom. Gen. and Accus.	Plural.
Masc.	ذَا , <i>this</i> .	ذَانِ	أُولَئِكَ , أُولَ , أُولَئِي or أُولَئِي .
Fem.	ذَٰهَا , ذَٰهِي , ذَٰهِي , ذَٰهِي , ذَٰهِي , ذَٰهِي , ذَٰهِي .	تَانِ	أُولَئِكَ , أُولَ , أُولَئِي or أُولَئِي .

The letter *s*, or syllable *ها*, is most frequently prefixed ; as,

	Singular.	Dual. Nom. Gen. and Accus.	Plural.
Masc.	هذا, or هَذَا,	هَذَانِ or هَذَيْنِ	هَؤُلَاءِ, هَؤُلَا, or هَؤُلَئِي.
Fem.	هَذِهِ, هَاتِهِ, or هَتِي,	هَتَانِ هَتَيْنِ	هَؤُلَئِي, هَؤُلَا, هَؤُلَاءِ.

The pronoun *ك* is sometimes affixed ; and also with *ل* preceding it ; as,

Masc. أُولَئِكَ, أُولَئِكَ, أُولَئِكَ, ذَئِكَ, ذَئِكَ, ذَئِكَ, *this*. ذَئِكَ, or ذَئِكَ, *&c.*

Fem. أُولَئِكَ, تَئِينَكَ, تَانِكَ, تَلَّكَ, or ذَاكِ, ذَاكِ, *&c.*

This affix *ك* may be varied through both genders and numbers ; as, ذَاكُمَا, ذَاكُمَا, *&c.*

319. The RELATIVE PRONOUNS, الْمُصَوَّلَاتُ, are الَّذِي, ذُو, مَنْ, *who* ; مَا, *what* ; the two former of which are thus declined :

	Singular.	Dual. Nom. Gen. and Accus.	Plural.
Masc.	الَّذِي	الَّذَيْنِ	الَّذِينَ
Fem.	الَّتِي	الَّتَيْنِ	الَّتَاتِي, اللَّوَاتِي, اللَّائِي, or اللَّاءِ.

ذُو masculine and feminine is indeclinable, and has neither the dual nor plural numbers. The feminine singular is however sometimes found ذَاتُ, and the plural ذَوَاتُ ; and ذُو, gen. ذِي, acc. ذَا.

أَيُّ makes the feminine أَيَّة, and is regularly declined in the singular ; but has neither dual nor plural. It is often found with مَا, as أَيُّمَا, *whatever*.

مَنْ is the same in both genders, and is indeclinable.

ARABICK ADVERBS, اَسْمَاءُ الْحَالِ.

320. These are nothing more than nouns put in the accusative case ; as, دَاخِلًا *within*, خَارِجًا *without* ; كَثِيرًا *much*, قَلِيلًا *little* ; which will necessarily be numerous.

ADVERBS OF PLACE, ظُرُوفُ الْمَكَانِ.

هَـنَا or هَاهُنَا *here*. هُنَاكَ, هَاهُنَا, هُنَا, or هُنَالِكَ *there*. حَيْثُ *where* ; أَيْنَ *where ?* لَدُنِي *near*. قَبْلَ *before*. قُدَّامَ and اِمَامَ *before*. يَمِينَ *below*, تَحْتَ *above*, فَوْقَ *behind, beyond*. وِرَاءَ *behind, beyond*. خَلْفَ *towards the right hand*. يَسَارَ *towards the left*. ثَمَّ *there*.

OF TIME, ظُرُوفُ الزَّمَانِ.

321. اَلْاَنَ *now*, اِذَا, حِينَ *when*. اَيَّانَ, مَتَى, *when ?* اَمْسَ *yesterday*. اَوَّلًا *when, after, never*. عَوْدَ *sometime*. مَنذُ or مُذُ *since*. قَدْ *already*. اَوَّلًا *first*. ثَمَّ *then*, رُبَّمَا *often*. قَطَ *ever*. كُلَّمَا *as often as*. حِينَئِذٍ *then*. يَوْمَئِذٍ *on that day*. وَتَنَـذِ *at that moment*.

besides. *فقط*, *قط* only. *كَلَّا* certainly not. *كَمَا* like as, just as, *لَا*, *لَمْ*, *لَمَّا*, *لَنْ* no, not, by no means. *مِنْهُمَا* as often as. *كَيْفَ* how? *كَمْ* how many? *هَلْ* whether. *لِمَا* or *لِمَ* for that, because. *لَمَّا* when, since, not yet.

INTERJECTIONS, *أَحْوَات*.

324. *أَهْ*, *أُدْ*, *أُخْ*. *أَفْ* *fie!* *يَا*, *وَ*, *أَيُّهَا* or *يَا أَيُّهَا*, preceding masculines: *يَا أَيَّتُهَا* or *يَا أَيَّتُهَا* preceding feminines, *O, observe, &c.* *أَيُّ* or *أَيُّ* *O*, if the person addressed be near. *هَذَا*, *هَانَذَا*, *هَؤُودَا* see, behold.

325. It would be almost endless to give examples of this kind, but it is not necessary to do so. Every one will see, that some of these are simple, others compound, expressions: and, that they are either nouns or fragments of nouns, it is perhaps equally clear, if we except the interjections. In this point of view then, they will come more properly to be considered in the Syntax.

ON THE ARABICK SYNTAX.

326. IF we consider verbs as nothing more than nouns of one kind or other, conjugated with the pronouns, (which appears to me to be the fact) it will be impossible to conceive any thing more simple and easy than the Arabick Syntax is : for then we shall find verbs, nouns, and particles, all regulated by the same laws, and these laws extremely few. In the first place, words, used for the purpose of connecting one another, can be combined in three ways only : namely, 1stly, by the relation of the genitive case ; 2ndly, by the relation of the genitive case ; and, 3dly, standing unconnected with the first, by any formal mark of distinction, but put in the accusative case, which may be termed *absolute relation* : c. g.

- 1st. ^{حَسَنٌ} ^{وَجْهًا} *a handsome man (in) face.*
 2nd. ^{حَسَنٌ} ^{وَجْهًا} *a man handsome of face.*
 3rd. ^{حَسَنٌ} ^{وَجْهًا} *a handsome man (I speak as to his) face.*

327. In all these cases, the first word may be considered as an attributive used as a substantive, and the second as qualifying it. In the last case, ^{وَجْهًا} may stand either as a discriminative noun (Art. 343), supposing the preceding word to take the form of a verb ; as, ^{حَسَنٌ} ^{وَجْهًا}, *he was handsome (as to) face* : or, if the verb be transitive, as its

accusative case : e. g. ضَرَبَ وَجْهًا, *he struck* (I speak as to) *a face*. Again, if this word be an attributive, it may, then stand as an adverb (or حال) ; as, قَامَ خَارِجًا, *he stood* (I speak as to) *without* : i. e. whether we consider the first as a verb or a noun, the second having in each case a similar relation to it, will become its qualifying term.

328. As all particles are either nouns, or fragments of nouns, they may always be construed with any following noun, in the relation of the genitive case : e. g. بَوَّجَهُ, *in a face*, &c. If then we substitute *as* for the second term of the above examples, we shall have حَسَنُ بَوَّجِهِ, *a man handsome in face*, which will be perfectly equivalent in meaning to either of them, and may be substituted for it.

329. In these examples both words are indefinite. But, if it be required to make either of them definite, the article *ال* may be added, or, they may be made definite in some other way, as the sense or the grammatical construction of the passage may require : e. g. we may say, الْحَسَنُ وَجْهَهُ, or الْحَسَنُ الْوَجْهَ, by the first mode ; or, الْحَسَنُ الْوَجْهَ, or الْحَسَنُ الْوَجْهَ, by the second ; or, الْحَسَنُ الْوَجْهَ, or الْحَسَنُ وَجْهًا, by the third ; or, by using the particle *بِ*, حَسَنٌ بِالْوَجْهِ, or الْحَسَنُ بِالْوَجْهِ, *the handsome in face*, &c. Some of these constructions are preferred to others, but examples of them all may be found.

330. It must be remembered, however, (1st.) that of two substantive nouns in the relation of the genitive case, the last only can be made definite, either by affixing the article *ال*, or otherwise : but if (2ndly.) an *attributive* be the first of such nouns, both may be made definite : as, will be the case, (3dly.) when nouns are in the state of apposition, i. e. both will be made either definite or indefinite : e. g.

1st. عَبْدُ الْمَلِكِ *the servant of the king*, not

2nd. الضَّارِبُ الْعَبْدَ *the striker of the servant*.

3rd. الضَّارِبُ الْعَبْدَ *the striking servant* —

but in this case, as the qualifying word must generally come
order, we shall have الْعَبْدُ الضَّارِبُ ; and in the dual and plural, الْعَبْدَانِ الضَّارِبَانِ and الْعِبَادُ الضَّارِبُونَ.

331. And generally, when the word to be qualified signifies a *rational being*, the qualifying word will agree with in number, case, and gender, (if possible) ; but, if it signifies an irrational one, or be a broken plural or collective noun, then the qualifying word may be in the feminine singular, or even in the masculine singular : e. g. for الْعِبَادُ الضَّارِبُونَ, we may write الْعِبَادُ الضَّارِبَةُ or الْعِبَادُ الضَّارِبُ. The reason of this seems to be, that what are termed broken plurals, are really *collective abstract nouns*, and therefore do not signify rational agents, but, it may be, the aggregate of such. Hence their qualifying words

may agree with them, either as to grammatical form, or as to signification. This kind of agreement is termed by the native grammarians, *نُظَيِّ*, *belonging to the word*, i. e. to its grammatical form; and, *مَعْنَوِي*, *belonging to signification*, i. e. as to its logical acceptance: e. g. The word *Parliament* will be a *singular* noun as to its grammatical form (*نُظَيِّ*); but, a *plural* according to its logical acceptance (i. e. *مَعْنَوِي*.)

332. And, generally, the concordance (1st.) of the predicate with the subject: (2nd.) of the verb with its nominative: and (3rd.) of attributives with the substantives they are intended to qualify, will be regulated by these principles. Examples.

1st. *اللَّهُ أَعْلَمُ* *God (is) most wise.* (Formal accordance.)

2nd. *النَّاسُ لَا يَشْكُرُونَ* *men (are) not thankful.* (Logical do.)

فَرِيقٌ يَخْشَوْنَ النَّاسَ *a part (they) fear men.* (Logical do.)

مَلَائِكَةٌ يَتَعَاقَبُونَ *angels succeed each other.* (Logical do.)

333. When the predicate immediately precedes the subject, and relates to a natural masculine or feminine singular noun (i. e. not so by mere grammatical form), it will mostly agree in number and gender with the subject; as,

أَنَسَاهُ الشَّيْطَانُ *the devil caused him to forget.*

قَالَتْ امْرَأَةٌ *a woman said.*

334. But, if any word intervene, the predicate may be masculine ; as,

يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ } *there will be (masc.) to men against you a*
decision, (fem.)

غَرَّدَ مِنْكُمْ وَاحِدَةٌ *one of you (fem.) hath seduced (masc.) him.*

335. If (1st) the subject be a broken plural, or signify collectively a whole class or nation, the predicate will be in the feminine singular ; but if (2nd) it be a dual or regular plural masculine, or signify an intelligent agent, the predicate may be in the masculine or feminine singular.

Examples :

تُتَّ قُلُوبُهُمْ *their hearts were hard.*

كُذِّبَتْ رُسُلٌ *prophets were belied.*

قَالَتِ الْيَهُودُ *the Jews have said.*

2nd. قَالَتِ نِسَاءٌ *women have said.*

قَالَ رَجُلَانِ *two men have said.*

قَالَ الزَّيْدُونَ *the Zaid's have said.*

آمَنَ السُّفَهَاءُ *the fools believed.*

336. The predicate is seldom made dual or plural, except the subject precede, and be a rational agent. (See Art. 333.)

337. The subject and predicate being only a compendious method of expression, may be thus resolved : e. g. اللَّهُ أَعْلَمُ, *God (is) most wise,* as to God, (I speak of God) a God most wise (is he).

From this analysis it will readily be perceived, that a noun which must agree with the subject, and with which the predicate must be in apposition, is omitted by the ellipsis. Hence the relation between the subject and predicate will be seen. And, as collective nouns or broken plurals, may supply this by *جميع*, *جماعة*, or the like, a reason will be seen why the predicates, in these cases, may be of the feminine or masculine gender, and in the singular number. As the concordance of substantives with their attributives are regulated entirely by these principles, it will be unnecessary to give further examples.

ON THE OBJECTIVE CASES OF VERBS.

338. The influence of verbs upon their objects will be either immediate or mediate. Immediate (1st.) when the sense requiring no qualifying particle to intervene, the accusative case will be used: mediate (2nd.) when this is not the case. Examples.

- 1st. { *قتلَ زيدًا* he slew Zaid.
أعطى زيدًا دينارًا he gave Zaid a dinar.
- 2nd. { *خرجَ إلى خراسانَ عليّ يحيى* } he went out INTO Khorāsān AGAINST Yahya.
دخلنا إلى الهيكل we entered INTO the temple.

ON THE USE OF THE TENSES OF THE ARABICK VERB.

339. The Arabick verb has but two tenses, the *past* and the *present*. In applying these, we may reckon (1st.) either from the period in which we write or say any thing, or (2nd.) from any other period already introduced into the discourse :* e. g.

- 1st. { $\begin{array}{l} \text{مَاتَ الرَّشِيدُ بِطُوسَ} \\ \text{يُؤَيِّسُ الْبَخِيلُ} \end{array}$ } *Rashid DIED in Toos.*
should the miser TO
- 2nd. { $\begin{array}{l} \text{كَانَ خَرَجَ إِلَيَّ خُرَاسَانَ} \\ \text{أَتَى إِلَيْهِ حِرْدُونَ يَمْشِي عَلَى ظَهْرِهِ} \end{array}$ } *HE WAS (so circ.)*
went out into Kh... (there) came to him a
WALKS upon his back.
- 3rd. { $\begin{array}{l} \text{أَيْنَمَا تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ} \end{array}$ } *wherever YOU BE (or shall be)*
death TAKES (or will take) you.

In the first example, the author dated the tense of مَاتَ from the time in which he wrote. In the second the verb يَمْشِي seems to be present to any time. In the third we have two preterites, and the second being preterite to the first, will form what we generally term a pluperfect. In the fourth, يَمْشِي , is evidently present with the preterite

أَنَّى, which precedes it. And in the last, the particle *أَيَّنَا*, seems evidently to throw the present tenses following into futurity.

340. The preterite is often used (1st.) in prophetical, or (2nd.) in hypothetical sentences: in the first case, for the purpose of implying *certainty*; and, in the second, by introducing the mention of one past event, to indicate the certain occurrence of another: examples.

1st. $\left. \begin{array}{l} \text{لَا لَتَيْتُمْ مَا بَقِيتُمْ نُفْرًا} \\ \text{دَامَ مُلْكُهُ} \end{array} \right\} \begin{array}{l} \text{nor SHALL YOU MEET, as long as you} \\ \text{SHALL REMAIN, an injury.} \\ \text{his kingdom shall remain, or (precatively)} \\ \text{MAY IT REMAIN.} \end{array}$

2nd. $\left. \begin{array}{l} \text{لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ} \end{array} \right\} \begin{array}{l} \text{HAD GOD DIRECTED us, we HAD DIRECTED} \\ \text{you, i. e. putting the case upon this issue,} \\ \text{the consequence mentioned would as surely} \\ \text{have followed.} \end{array}$

341. The present tense will also be occasionally used in these senses, but then contingency will be implied. The preterite tense too of intransitive verbs will often be understood in the present, as in other languages.

ON WORDS USED TO MODIFY OR DETERMINE THE ACTION &c. OF VERBS, TERMED THE *حَال*, CIRCUMSTANCE, AND *تَمْيِيز*, NOUN OF DISCRIMINATION.

342. These modifying words are applied on one and the same principle, the only difference being, that the *حَال* must be an *attributive*,

the تَمْنِيز, a substantive, noun; but, as both these amount to the same thing in their grammatical application (Art. 327), they are necessarily regulated by the same principles.

343. The rule generally given is, that when a proposition is once complete, if any qualifying words are to be added, they must either stand in the accusative case, and so be (1) the حال, (2) the تَمْنِيز or they must have some particle in order to show the connection, and of what sort it is, with such proposition: e. g. 1st.

ماَتَ زَيْدٌ رَاكِبًا he died HUNGERING. 2nd of the تَمْنِيز

2nd of the تَمْنِيز	{	زَيْدٌ نَفْسًا	Zaid is his PERSON.	}	as to
		مَاتَ جُوعًا	he died a HUNGERING.		

3rd. with a particle. مَا زَيْدٌ كَاذِبًا or بِكَاذِبٍ Zaid is not a liar.

344. Nouns following others which signify weight, measure, number, &c. (provided the number exceed ten, but not ninety-nine), will require that the person or thing so designated be put in the accusative case, and in the singular number: e. g.

رَطْلٌ زَيْتًا a pound (of) olive-oil.
 مَدَانِ سَعِيرًا two measures (of) barley.
 عَشْرُونَ رَجُلًا twenty men.

These cases may all be resolved into that exemplified in حَسَنٌ وَجْهًا,

(Art. 327), which indeed will account for all adverbial expressions found in this language.

345. If, however, the numeral express a number from *three* to *ten* inclusive, the construction may take either of the two forms following.

1st. The numeral may be construed as a noun substantive governing that implying the thing &c. numbered, in the relation of genitive case plural, which, if possible, should be a broken plural of paucity, (Artt. 304-5), e. g.

أَرْبَعَةُ رُسُلٍ *four prophets.*

ثَلَاثَةُ أَيَّامٍ *three days.*

2ndly. The numeral may be treated as an attributive agreeing in case and gender with the person or thing numbered; as,

بَنُونَ ثَلَاثَةٌ وَبَنَاتٌ خَمْسٌ *three sons and five daughters.*

346. With respect to the numbers under three. When the thing &c. numbered is expressed, the singular or dual number, respectively, will suffice for determining the number; but, when it is not expressed, أَحَدٌ will be used for the masculine, and أَحَدِي for the feminine: and, if it be necessary to specify the class &c. of such beings, its name will be added in the relation of the genitive case; as, أَحَدُ النَّاسِ *one of the men*, أَحَدِي النِّسَاءِ *one of the women.*

In like manner اِثْنَانِ masc. or اِثْنَتَانِ fem. is sometimes added to express

the dual number: in that case it will follow the name of the thing numbered, and will agree with it in gender, case, &c. as, رَجُلَانِ إِنْسَانٍ *two men*, امْرَأَتَانِ اثْنَتَانِ *two women*.

347. The abstract verbs كَانَ *he was*, دَارَ *he became*, أَصْبَحَ *he was, or became, in the morning*, انْجَحِيَ *he was at noon*, امْسِيَ *he was, or became, in the evening*, بَاتَ *he remained during the night*, ظَنَّ *he remained during the day*, لَيْسَ *he was not*, مَا زَالَ, مَا انْكَثَرَ, *he ceased not*, when used as such, will require their qualify: what is predicated of their subject, to stand in the relation of as,

أَنْ كُنْتُمْ صَادِقِينَ

If you are SPEAKERS OF THE TRUTH.

امْسِيَ الظِّلُّ طَوِيلًا

IN THE EVENING the shadow BECAME long.

مَا زَالَ امِيرًا زَيْدٌ

• *Zaid DID NOT CEASE (to be) AN EMIR.*

These verbs may, however, be construed with the predicate in the nominative case, as other verbs are; but this takes place only when they are not used as abstracts; as, كَانَ الْأَمْرُ *the affair existed*.

348. It was remarked (Art. 262), that certain particles preceding the

persons of the present tense, would have the effect of altering, or entirely rejecting, the final vowel. Those which change the vowel (') to (-) are أَنْ or أَنَّ *that*, لَنْ *by no means*, كَيْ or لَيْ *so that*, إِنَّ *well*, حَتَّى *until*, لِي *in order that*, أَوْ *until*, وَ *and*, preceded by a command, prohibition, negation, interrogation, wish, or representation, فَ *so that*, &c. as in the case of وَ :—Examples.

أُرِيدُ أَنْ أَخْرُجَ *I desire THAT YOU WILL GO OUT.*

لَنْ يَفْعَلَ *he will by no means do (it).*

لَأَصِيحُ أَبَدًا وَأَنْتَ سَمِعَ لِي *I will surely cry out for ever, UNTIL YOU HEAR ME.*

اقْتُلْ زَيْدًا وَتَأْخُذْ مَالَهُ *kill Zaid, AND TAKE his property.*

اتَيْنِي فَأَكْرِمَكَ *come to me, so THAT I MAY HONOUR thee.*

The particles which cause the final vowel to be rejected are, لَمْ *not*, لَمْ *not yet*; لِي *used to express a command*, لَا *a prohibition*, and إِذْ *as*,

لَمْ يَخْرُجْ *he went not out.*

لَمْ يَخْرُجْ *he is not yet gone out.*

لِيَخْرُجْ *let him go out.*

لَا يَخْرُجْ *let him not go out.*

إِنْ تُكْرِمْنِي أَكْرِمَكَ *if you honour me, I will honour you.*

The same will be the case when some of these particles are not expressed, but understood : and hence M. de Sacy has made these terminations distinctive of a subjunctive and conditional mode.* I very much doubt, however, whether this has simplified the matter.

ON THE CONSTRUCTION OF PASSIVE VERBS.

349. The passive voice of a verb is termed ^{مَجْزُوعٌ} *unknown*, because the agent is never mentioned, or remains unknown : e. g.

حُبَّ زَيْدٍ *Zaid was loved.*
قُتِلَ رَجُلٌ *a man was killed.*

If it be necessary that the agent be known, the active voice may be used ; as, instead of saying, *Zaid was struck by his servant*, we shall have نَضَرَ الْعَبْدُ زَيْدًا *the servant struck Zaid* ; or, placing the word الْعَبْدُ, as a nominative absolute, (Art. 227), نَضَرَ زَيْدًا (as to) *the servant, he struck Zaid.*

OF PARTICLES WHICH AFFECT THE CASES OF NOUNS.

350. It has already been remarked (Art. 328) that particles used as prepositions will require a genitive case to follow them : in other words, as these are either nouns, or fragments of nouns, they will always

* See his Gram. Arabe. Vol. I. p. 113.

require the noun following to be in the relation of the genitive case. It will be superfluous to give examples.

351. Some other particles will require the following noun to be in the accusative case; and, when going before propositions, will require the subject to be in the accusative, and the predicate in the nominative case. These particles are *أَنَّ* or *إِنَّ* *certainly, that*, *لَكِنَّ* *but*, *كَأَنَّ* *as if*, *لَيَّ* *would!* *لَعَلَّ* *perhaps*.—Examples.

إِنَّ الْإِنْسَانَ كَذِبٌ *CERTAINLY man is a liar.*

بَغَى *it has come to me, THAT* *سعيد* *(is) running away.*

جاءني عمرو بن زيد بعيد *Amr is come to me, BUT Zaid (is) far away.*

كان الإنسان فرس *AS IF man (were) a horse;*

And so on, by substituting the rest of these particles in the place of either of them.

352. The negative particle *لَا* *not*, will require the noun immediately following it to be in the accusative case, provided it be indefinite; and, in that case the tanwīn will be rejected; as, *لَا رَجُلٌ فِي الدَّارِ* *(there is) not a man in the house.*

353. The particle *إِلَّا* *if not, except*, will in every case, excepting that in which it comes between the subject and predicate, or occurs in a negative proposition, require the noun following to be in the accusative, (unless some preposition be expressed or implied :) e. g.

مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ *no one came to me except Zaid.*

OF THE VOCATIVE PARTICLES.

354. The particles يَا أَيُّهَا, أَيُّهَا, or يَا أَيُّهَا *O, Holla, &c.* (Art. 324), will require the following noun to be in the nominative case, provided it have the definite article, and the person addressed be supposed to be near; as, يَا الرَّجُلُ *O man!*

355. But if the noun have not the definite article, or the person &c. so addressed, be supposed to be at a distance, he put in the accusative case; as, يَا رَجُلًا *O man!*

The same will be the case if the noun be in the genitive case with another; as, يَا عَبْدَ اللَّهِ *O servant of God.*

356. An intensive vocative is made by adding اُدُّ to the accusative so placed; as, يَا غُلَامًا *O slave!* يَا زَيْدًا *O Zaid!* For يَا أَبِي *O my Father*, we occasionally have يَا أَبَتُ, يَا أَبَتِ, يَا أَبَتِ, or يَا أَبَادُ.

ON THE USE OF THE DEFINITE ARTICLE, اَلْ.

357. *Particularity* seems to be the general force of this particle; and if so, perhaps it is nothing more than the Hebrew word אֵל *strong, &c.* whence אֵל *this, &c.* It is said by the native grammarians to have two properties, one whereby it makes the noun to which it is prefixed definite; as, اَلرَّجُلُ *the man*, (already introduced to notice) or, strongly to mark its character or properties; as, اَلْأَسَدُ *the lion, a VERY*

lion : just as we use the indefinite article in English, *he was a man* ; i. e. *truly a man* ; or, in other cases, to particularize the noun so marked, as in the phrase, THE FOX and THE GRAPES, where, the animal and fruit so designated, are not made definite in the usual acceptation of that term, but contradistinguished from all others. In this last case, it is often prefixed to abstract nouns ; as, الْعَقْلُ *the intellect*,* &c. For its application in *construction*, see Art. 330.

See my Hebrew Grammar, p. 307.

THE END OF APPENDIX I.

APPENDIX II.

THE PERSIAN PROSODY,

ON THE QUANTITY OF THE SYLLABLE.

358. Every syllable in Persian prosody ending in a quiescent letter will be long; as, ^{بَا} bā, ^{بُو} bū, ^{بَو} bō, ^{بِي} bī, ^{بِی} bi. The same is the case in the Arabick, a syllable ending in the tanwīn; as, ^{لَازَانٌ} lāzān. In the last six inscriptions, the syllables are long by position.

359. This is also the case when more than one quiescent letter follows any vowel; as, ^{دَسْت} dast, ^{چَیْسَت} chāyest, or with ^{وَاوِ مَعْدُوْلَه} (Art. 37), as, ^{خَوَاب} khāb, ^{خَوِش} khīsh, &c.

360. The silent ^{دِهَانِي مُخْتَفٍ} ^{دِهَانِي} d, however not occurring at the end of a line, will be excepted, or not, at the pleasure of the writer; as, ^{خَندَد} khāndad measure khāndā or khāndāh; as will also the words ^{دَو} dō, ^{تَو} tō, ^{دَو} dō, ^{تَو} tō, ^{دَو} dō, ^{تَو} tō, &c. but, generally short: in this case, these letters are omitted in scansion (^{تَضْلِيْع}), as, ^{خَندَد} khāndad, ^{دَو} dō, ^{تَو} tō, &c.

361. Alif with medda ^آ ā is resolved into two alifs in scansion; as, ^{اَلْمَد} almad

for آمَد āmad, which, however, gives the same measure in both cases. In like manner, letters doubled by teshdid are written out at length in scansion : as, خُرْم, خُرْم.

362. Any syllable long by position, (Art. 358) may, upon taking a subsequent vowel, become short ; so دِلْ with the izāfut will become دِلِ dīlī, as in دِلِ مِنْ مَيِّ mā-ay bā-kī, of مَيِّ ; but, this vowel (however originating) may be made long by what is termed اشباع كسرة ; as, دِلِي دِلِي dīlāy man ; as may also any other short vowel.

363. Quiescent letters cannot, generally, follow the same vowel. Wherever, therefore, this would take place, recourse is had to one or other of the following expedients.

1st. If the first of such letters be ا or و, it may be dropt ; as, شَه for شاد, بُد for بُد. This is termed اِختِصَار *abbreviation*.

2ndly. The last of two quiescents, the first being either و, ا, or ي, may take the short vowel keṣrah, if not at the end of a line ; as, آفْتَاب or آفْتَاب for آفْتَاب ; so, دُور for دُور, دَار for دَار, دِير for دِير. The same may take place, when the second is any other consonant ; as, دَسْت for دَسْت, &c.

3rdly. The last of such quiescents, not following و, ا, or ي, and not occurring at the end of a line, may be rejected in the scansion ; as, دَسْت for دَسْت, &c. This will also hold good, when there are three

quiescents, the first of which is ^ا, ^و, or ^ي, as in ^{نَوِشْت}, ^{دَوِشْت}, ^{جَمِشْت},
&c. in which cases, read ^{نوش}, ^{دِش}, ^{جِش}, &c.

364. The letter ن however, (see Art. 28), will always be cut off after ا, و, or ي, quiescent, unless a vowel can be made to follow, for in that case it may take the vowel *kegrah*, as before: e. g. عِي for عِ, دِي for دِ, غِي for غِ, &c. or نِي for نِ, &c.

365. A medial ي may be cut off at pleasure: as, بِزَيُونِ وَيَسِيرُ
 for بِزَيُونِ. This, however, takes place only in a few

366. The letter ز with هَمْز (') is long ; as د'د read :
as is also žum (') or keşrah (') with the Arabick pronouns :
بِیْه. The former of these is termed اَشْبَاعُ نَمِّه *the filling up of žum*.

367. The **اِبِّ** وُحْل (Art. 5.) may be neglected (1st), or not (2nd), in the scansion of a verse, at the pleasure of the writer; as, (1st) **نَحْنُ** for **نَحْنُ** or (2nd) **نَحْنُ**, measure, *nākahrā āz*.

368. Contractions in the vowel, &c. will frequently take place; as,
 كَسْمَتَيْش for كَسْمَتَيْش, كُو, for كُو, كِهْ, for كِهْ.

369. The vowel attending the conjunction (و) may be long or short at pleasure : e. g. دِلْدَارْ دِلْدَارِ dīlō dīldār; or, dīlō dīldar.

370. A quiescent ي followed by l will be disregarded; as, کئی آریں, read کآ آریں kâ āzārī. (Art. 368).

371. The letter *z* is frequently omitted in the middle of words; as, چار for چنار, چل for چپل.

ON THE اَرْكَان STANDARDS, OR FEET EMPLOYED IN PERSIAN PROSODY.

372. The original number of these standards is eight: namely,

1. فَعُولٌ fä-ū-lān. 2. فَاعِلٌ fā-i-lūn. 3. مُفَاعِلٌ mū-fā-i-lūn. 4. مُسْتَعِلٌ mūs-tāf-i-lūn.
5. مُفَاعِلَتٌ mū-fā-i-lā-tūn. 6. مُتَفَاعِلٌ mū-tāf-i-lūn.
7. فَاعِلَتٌ fā-i-lā-tūn. 8. مَفْعُولَاتٌ māf-ū-lā-tū. It must be remembered,

that the length of the vowels is the only thing to be regarded in these measures, that the prosodial marks - long, and ~ short, are applied here like the corresponding measures in European Prosodies, in this point of view only.

373. But, as these measures would be too few for all the purposes of poetry, others have been formed from them, by either adding to, diminishing, or otherwise varying, their forms. These variations are generally designated by the term زحاف *sliding, dragging, &c.* (as a camel), or عِلَّت *infirmity*: the particulars respecting which may be seen in Clarke's Arabick Prosody, Oxon. 1661, pp. 15-35. A table exhibiting their changes may also be seen in Mr. Gladwin's work on the Rhetoric and Prosody of the Persians, p. 90.

374. These artificial اَرْكَان or feet, may be represented by one or other of the following measures: viz. 1. فَع. 2. فَعْل. 3. فَعُول. 4. فَعُول. 5. فَعْل.

6. مَفْعُولٌ, 7. فَعْلَاتٌ, 8. فَاعِلَاتٌ, 9. فَاعِلَاتٌ, 10. فَعْلَاتٌ, 11. فَعْلَاتٌ, 12. مَفْعُولٌ, 13. مَفْعُولٌ, 14. مَفْعُولٌ, 15. مَفْعُولٌ, 16. مَفْعُولٌ, 17. مَفْعُولٌ, 18. مَفْعُولٌ, 19. مَفْعُولٌ, 20. مَفْعُولٌ, 21. مَفْعُولٌ, 22. مَفْعُولٌ. We have not here given all the forms in which these measures are in every case exhibited; their values will suffice for our purpose.

ON THE MEASURES (جُزْءُ) OF THE DIFFERENT KINDS OF VERSE.

375. As Mr. Gladwin's dissertation on the Prosody of the Persians* is accessible to all, and the Grammar of the King of Oude's Persian Dictionary to many, it will be here to exhibit all the different kinds of verse, and to discuss the different measures.. We shall confine ourselves, therefore, to the scansion of a few of the examples contained in this work, and of a few others extracted from some of the more popular poems of the Persians.

376. The first specimen then, is found in Art. 52. It is composed in the species of verse termed بَحْرُ هَزَج, and contains four feet of the measure مَفْعُولٌ in each line; as,

اگر آن ترک شیرازی بدست آرد دل مارا
بخیال هندویش بخشم سمرقند و بخارارا

* London, 1801.

تتطيع Scansion

^{3.} ^{2.} ^{1.}
 اَکَرَّ اَکَرَّ کِ سِرَازِیْ بَدَسْ اَرَدِ دِلِیْ مَارَا
 مُنَاعِیْلُنْ مُنَاعِیْلُنْ مُنَاعِیْلُنْ مُنَاعِیْلُنْ
^{6.} ^{5.} ^{4.}
 بَخَالِیْ هَذِ دَوِیْشِ بَخْشَمِ سَمِرْقَنْدُوْ بَخَارَا

For numbers 1 and 2, See Art. 361; for 3 and 4, Art. 362; for 5, 368; for 6, 369. Of the same measure are the couplets at Artt. 82, 93.

377. At example we shall take, occurs in Art. 64, which may thus be scanned.

^{2.} ^{1.}
 سَاقِیْ بَیَا رِیْ بَادِهْ کِهْ اَآمَدَمَا نِگُلْ
^{3.}
 تَا بِشْکَنِیْ مِیْ تَوْبَهْ دِیْ گُرْدِ رَمِیَا نِگُلْ
^{4.}
 حَافِظَا وَصَا لِیْ کُلْ خَلَا بَیْ هَمْچُوْ بُلْ بُلَانْ
^{6.} ^{5.}
 جَاکُرْ فِدَا یِیْ خَالِ رَا هِیْ بَاغْبَا نِگُلْ
 مَسْتَنْعِلُنْ مَسْتَنْعِلُنْ مَسْتَنْعِلُنْ مَسْتَنْعِلُنْ فَعُولْ

Measure.

Numbers 1 and 3, Art. 363-2, 362; n. 2, Art. 361; n. 4, Art. 362; n. 5, Art. 364; n. 6, Art. 362.

378. We shall now proceed to the Fable, immediately following this Appendix. The first poetical specimen we have is the following :

نَسَنَسَ جَوْنَرَايَ جَوْنِ
 نَسَنَسَ سَرَايَ زَا دَدَنِ
 نَوْنِ عَدَنِ دَلِيشَ عَدَنِ رَتَ اَسَرِ
 سَمَنَ عَدَنِ رَسَنَ رَا حَتَّ اَمَدِ
 مَعَدَنَ مَعَدَنَ قَوْنِ

Measure.

Number 1, Artt. 360; n. 2, Artt. 367, 361; for 2, n. 3.

Artt. 367; n. 4, Artt. 367, 361.

379. نَسَنَسَ سَمَدَا مَجْدَسُو يَدِكَدَرِ
 بُدَمِي سَنَوَارَا دَرِ عَمِي اَمَرِ
 مَعَدَنَ مَعَدَنَ مَعَدَنَ مَعَدَنَ

Measure.

Number 1 and 3, Artt. 363-2 or 362; n. 2, Artt. 360; n. 4, Artt.

364; n. 5, Artt. 361.

380. نَمِي اَوَرَدَ سَرَايَا رَتَ مَدِي اَيَّ رَتِيبِ
 نَابِكِي بُوِي رُخْسَا يَا رَتَ بَرَقَتِي اَيَّ رَتِ
 In Scansion, دَرِ نَمِنَعِ.

رَتَ اَوَرَا رَتَ مَرَايَا رَتَ نَمِي اَيَّ رَتِيبِ
 نَابِكِي بُوِي رُخْسَا يَا رَتَ بَرَقَتِي اَيَّ رَتِيبِ
 مَعَدَنَ مَعَدَنَ مَعَدَنَ مَعَدَنَ

Measure.

Number 1, Art. 370 ; n. 2, Art. 361 ; n. 3, Art. 363-3 ; n. 4 Art. 367 ;
n. 5, Artt. 363, 367 ; n. 6. Art. 51, by Imālah.

381.

گَنْبِذِ گَرْدَنْدِه زِرُوي قِيَّاسِ
هَسْت بَه نِيكِي وَ بَدِي حَقِّ شَنَاسِ

In Scansion, در تقطیع.

	1.	2.	
	گَنْبِذِ	دَنْدِ	ي قِيَّاسِ
	گر	زرو	
	3.	4.	
	هَسْت	بَه	نِيكِي وَ بَدِي
	هست	به	ندي
Measure.	فَاعِلَاتُنْ	فَاعِلَاتُنْ	فَاعِلَاتْ

Number 1, Art. 362 ; n. 2, Artt. 360, 362 ; n. 3, Art. 363-2 ; n. 4,
Art. 369. The ي receives teshdīd, in order to enounce the (') for و,
which amounts to the same thing as the applying of ḥamzah (') ; n. 5,
Art. 363-3.

382. The following are the measures on which the Shāh Nāmāh of
Firdausī, the Secandar Nāmāh of Nizāmī,* the Tīmūr Nāmāh of
Hātifī, the Bostān and Pand Nāmāh of Sāʿedī, &c. are composed : viz.

* A very excellent edition of this work, with a Commentary, was printed
at Calcutta in 1812, which is the best work the student can read ; after which
he may read the first part of the Shāh Nāmāh, printed at the same place in
1811.

Example Shāh Nāmāh :

مَعْرُوفِ مَعْرُوفِ مَعْرُوفِ

Scansion, تَقَطِّيع.

Example.

بِسْمِ خُداوندِ جان و خرد بنامِ خُداوندِ دِجَان و خِرَد
 کزین برتر اندیشه بر نذر کزین بر تراندید شیرین دُرَد

In the name of the Lord of the soul and of wisdom,

Above which imagination cannot pass (go).

389. The Mathnavī of Mawlawi Rūm, of Attār

els of

Attār,* are on the following measure : viz.—Example .

...vī

of Mawlawi Rūm.

فَاعِلَاتِنِ فَاعِلَاتِنِ فَاعِلَاتِنِ

Scansion, تَقَطِّيع.

Example.

بِشْنَوِ اَزِیْ جَوْنِ حِکَايَتِ مِیْکُنَد بِشْنَوِ زَنِیْ جَوْحِ کَايَتِ مِیْکُنَد
 وَرْجَدِ اِیْهَا شَرَايَتِ مِیْکُنَد وَرْجَدِ اَرِ دَاشْکَايَتِ مِیْکُنَد

Hear from the reed when it tells a tale ;

And of separations it laments.

* Printed by M. de Sacy, Paris, 1819. A fault in this edition, of which the student should be warned, is, that we often have گ for ک, and vice-versā. In other respects the edition is very valuable.

384. Example from the Yūsuf and Zulikhā of Jāmī.

In Scansion, در تقطیع.

Example.

	1.		
	دِبْكُشَا	اَللهِيْ غَنِّ	اَللهِيْ غَنِّ
	دِبْمَا	كُلِّيْ اَزْرُوْ	اَمِيْد بِنْمَاي
Measure.	فَعُوْلُنْ	مُفَاعِيْلُنْ	مُفَاعِيْلُنْ

O God! open thou the bud of hope;

Show thou one rose from the eternal garden.

1. In this case the short vowel (') is lengthened (Art. 362), by doubling the consonant following, as اَمِيْدُ for اَمِيْد.

The student will find the Shāh Nāmah, the Secandar Nāmah, the Tīmūr Nāmah of Hātifī, the Bōstān and Pand Nāmah of Saʿdī, the Mathnavī of Mawlawī Rūm, and the works of Attār, just cited, much more easy and regular in their measures, than the Odes &c. of Hāfiz; and, with these he had better commence.

THE END OF APPENDIX II.

APPENDIX III.

PRAXIS.

A PERSIAN FABLE.

باغبان و بلبل

THE GARDENER AND THE NIGHTINGALE.

آورده اند که دهنانی باغی داشت خوش و خرم و بوستانی تازدتر از گلستانِ ارم
 هوای آن نسیم بهار را اعتدال بخشیدی و شمامه ریحان روح افزایش دماغ
 جانرا معطر ساختی

نظم

گلستانِ چو نزارِ جوانی
 گلش سیراب ز آبِ زندگانی
 نوایی عندلیدش عشرت انگیز
 نسیمِ عطر سایش راحت آمیز

و بر یک گوشه چمنش گلبنی بود تازه تر از نهالِ کامرانی و سر افزاتر از شاخ
 شجره شادمانی هر صبح بر وی گل رنگین چون عذارِ دلفریبان نازک خوی

وَرُخْسَارِ سَمْنَرَانِ یَاسَمِینِ بُوِی بِشُگُفْتِی وَ بَاغْبَانِ بَا آن کُلِ رَعْنَا عِشْقِ بَازِیِ آغَازِ
نموده گفتی

بیت

کُلِ بَزِیرِ لَبِ نَمِیدَانِمِ چِه مِیگوید کِه باز
بَلْبَلَانِ بِیِ نَوَارَا در فغانِ مِیِ آورد
بَاغْبَانِ رُوزِیِ بَرِ عَادَتِ مَعْهُودِ بَتَمَاشَايِ کُلِ آمَدَه بَلْبَلِیِ دِیدِ نَالَانِ کِه رُویِ در
صَحِیفَه کُلِ مِیِ مَالِیدُ وَ شِیرَازَه جَلْدِ زَرَنگَارِ اُورَا بِمِنقَارِ تَیزِ از یَکدیگر مِیِ
گُسیخت

بیت

بَلْبَلِ کِه بَکُلِ در نِگَرْدِ مَسْتِ شَوْد
سَر رِشْتَه اختِیارِش از دَسْتِ شَوْد
بَاغْبَانِ پَرِشَانِیِ اُورَاقِ کُلِ مُشَاهَدَه نُمُودَه گَرِیْبَانِ شَکِیْبَانِیِ بَدَسْتِ اِصْطِرَابِ
چَاکِ زُدِ وَ دَامَنِ دِلْشِ بَخَارِ جِگَرِ دُوزِ بَیقراریِ در آوِیختِ رُوزِیِ دِیگرِ هِمَانِ
حَالِ وَجُودِ گِرِفْتُ وَ شَعْلَه فِرَاقِ کُلِ

مِصرَاع

دَاغِ دِگَرِشِ بَرِ سِرِ آن دَاغِ نِهَادِ
رُوزِ سِیُومِ بِحَرکَتِ مِثْقَارِ بَلْبَلِ

ع

کُلِ بَتَارَاجِ رَفْتُ وَ خَارِ بِهَمَانْدِ
خَارْخَارِیِ از آن بَلْبَلِ در سِینَه دِهْقَانِ پَدِیدِ آمَدَه دَامِ فَرِیوِیِ در رَاهِ وِیِ نِهَادِ

و بدانه حیل اُورا صید کرده در زندانِ قفسِ محبوس ساخت بلبل بیدل طوطی
 وار زبان بکُشاد و گفت ای عزیز مرا بجه موجب حبس کرده از چه سبب
 بعقوبت من مائل شده اگر صورت بجهتِ اِستماعِ نغمتِ من کرده خود
 آشیانده من در بوستانِ تست دمِ سحر طربخانه من اطرافِ گلستانِ تو و اگر
 معنی دیگر بخدال گذرانیده مرا از ما فی اَئِصْمیرِ خود خبر ده دهقان گنت

ناکِ آزاری مرا یا رب نمانی ای رقیب

تابکی پویشی رُخش یارب برافتی ای تناب

نگار من چه کرده و مرا بمنارقت یار نازنین چند بار
 عمل بطریقِ مکافات همین تواند بود که تو از یارو دیار محروم
 ما را از تفرج و تماشا محجور شده در گوشه زندان می زاری و من هم درد
 هجران کشیده و دردِ فراقِ جانان چشیده در کلبه احزان می نالم

بیت

بَدَلِ بَلْبَلِ اگر با منت سر یاریست

که ما دو عاشقِ زاریم و کارِ ما زاریست

بلبل گفت ازین مقام درگذرو بر اندیش که من بدین مقدارِ جریمه که گُلی را
 پریشان کردم محبوس گشته‌ام تو که دلی را پریشان می ساری حالِ تو چون
 خواهد بود

نظم

گنبد گردنده ز روی قیاس

هست به نیکی و بدی حق شناس .

هر که نگوئی کند آتش رسید

وهر که بدی کرد زیانش رسید

این سخن بر دل دهقان کارگر آمده بلبل را آزاد کرد بلبل زبان باز دی گشاد و
 بگفت چون با من نگوئی کردی بحکم * هل جزاء الإحسان إلا الإحسان * مکافات
 آن باید کرد بدان که در زیر همین درخت که ایستاده آفتابه ایست پر از زر
 بردار و در حوائج خود صرف کن دهقان آن محل را بکاوید و سخن بلبل درست
 یافت گفت آئی بلبل عجب که آفتابه زرا در زیر زمین می بینی و دام در
 زیر خاک ندیدی بلبل گفت تو آنرا ندانسته که

إذا نزل القدر بطل الحذر

ع

با قضا کارزار نتوان کرد

چون قضای الهی شرف نزول یابد نه دیده بصیرت را روشنی ماند و نه تدبیر و

خرد نفع رساند

PRAXIS.

ANALYSIS.

بَاغْبَانُ وَبَلْبَلُ *the gardener and the nightingale*. باغ comp. of باغ a garden, and بَلْبَلِ حَرْفِ عَذْفٍ copulative conjunction و (Art. 150). بَانِ (Art. 287, &c.) *a nightingale*.

آه ده اند که دهنانه باغم داشت حُسن و خرم

They have related that a husbandman had a delightful and pleasant garden.

آوردند 3 pers. plural, comp. pret. of آوردن *to bring, relate, &c.* که *that*, conjunction مَوْصُولِ دِهْمَانِ *a villager*, indefinite noun (with *Art. 66*) of دِهْمَانِ Form فِعْلَالِ Root دَحَقَنَ *he set up the pre-*
fect of a village, باغی indefinite noun of باغ *garden* (Art. 66). داشت 3 pers. sing. simp. pret. of داشتَنَ *to have*. خوش *delightful, &c.* attributive صِفَتِ خرم *cheerful, &c.* For the construction, see Artt. 230, 227, 236.

و بوسْتَانِی تازه تر از گُلِسْتَانِ اِرم

And a garden more fresh than the rose-garden of Iram.

و conj. and بوسْتَانِ indefinite noun of بوسْتَانِ *garden*. تازه تر comparative form of تازه *fresh* (Art. 87). از *from, than*. (89). گُلِسْتَانِ comp. of گُل *a rose*; and اِسْتَانِ *place*. (Art. 171). اِرم *Iram*, the name (عَلَم) of

a celebrated garden, said formerly to have existed in Arabia Felix. These two words are in construction.

هُوَإِيَّ أَنْ نَسِيمَ بِهَارًا إِعْتِدَالٌ بَخْشِيدِي, *the air of it equalized the gale of the spring.* هَوَاٌ air, &c. Arab. form نَعَلَ. Root هَوَى it blew (i. e. the wind). This word being in construction with أَنْ takes ي with the vowel *keṣrah*, (Art. 60). أَنْ demonstrative pronoun *that*. نَسِيمَ air, gale. Arab. form فَعِيلٌ. Root نَسَمَ it blew gently. بِهَارًا spring. رَا is the sign of the objective case, (Art. 63) and properly belongs to the preceding word; but when nouns are in construction it is always added to the last of them. (Art. 234). The following verb requires this objective case, (Art. 233): إِعْتِدَالٌ بَخْشِيدِي *it equalized.* إِعْتِدَالٌ equalization. Maṣḍar or verbal noun of the 8th conjugation active of عَدَلَ *he did justly.* بَخْشِيدِي *he or it gave.* 3 pers. sing. potential mood of بَخْشِيدِن *to give.* Comp. verb. (Art. 173).

شَمَامَهُ رِيحَانٍ رُوحٌ أَفْرَاشٍ دِيمَاغٍ جَانَرًا مُعَطَّرٌ سَاخَتِي. *The scent of its spirit-refreshing odoriferous herb perfumed the sensorium of the soul.*

شَمَامَهُ scent. Form فَعَالَةٌ. Root شَمَ he smelled. رِيحَانٍ an odoriferous herb, sweet basil. Form فَعْلَانٌ. Root رُوحٌ أَفْرَاشٍ *its spirit-refreshing.* رُوحٌ spirit. Arab. form فَعَّلٌ. Root رَاحَ he rested, &c. أَفْرَاشٍ augmenting, &c. contracted participle of أَفْرُودَن *to augment*, &c. (Art. 135). For similar compounds, see Artt. 146-199. شِ conjunct. pronoun.

3 pers. sing. (Art. 92). دِمَاغُ *the brain, sensorium, &c.* جَانُّرَا *the soul*. These two last words are in construction, and the syllable رَا is added to the latter, to mark the objective case of the following verb. مَعْطَّرٌ *perfumed..* Participle passive of the 2nd Arab. conjugation of عَطَرَ *it was odorous*. سَاخَتِي *it made*. 3 pers. sing. potential mood of سَاخَتَن *to make, do, &c.* to which شَمَامَه is the nominative.

نَظْمٌ *a string of pearls, verse*. Arab. form نَعَلَ. Root نَظَمَ *he arranged, &c.*

گُلِسْتَانِي جَو گُزَارِ جَوَانِي
کُش سِيرَابِ آبِ زِندگَانِي

A rose garden like the rose bed of youth.

Its rose (is) moistened with the water of life.

گُلِسْتَانِي indefinite form of گُلِسْتَان *like*. جَو گُزَارِ *place abounding in roses*. Comp. of گل and زار (Art. 171), جوانِي *hāṣili maṣdar of جوان young*. (Art. 163). کُش *its rose, &c.* سِيرَابِ *moist, fresh; ز for از of, from, prep.* آبِ *water*. زِندگَانِي *life*. Hāṣili maṣdar from زِندگَان *living, &c.* (Art. 163) plural of زنده Art. 84.

بِیَبِشِ شَرِبَتِ اَنْبِزِ
مِهْمِ عَطَّرِ سَايَشِ رَا حَتِ آمِزِ

The modulation of its nightingales exciting delight ;

Its odour-like gale mixing tranquillity.

For the scansion of these verses, see Art. 378.

ش *sound*, &c. in construction. (Art. 61). *عندليب* nightingale. *ش* conjunct. pronoun, *his, its, &c.* *عشرت* *delight*, &c. Arab. form *فَعْلَة*. Root *عَشَرَ*, *انگیز*, contracted participle of *انگيختن* to *excite*, (Art. 134). *عطر* *perfume*. *سا* particle of similitude, (Art. 155), the *ي* is added on account of the following pronoun *ش*. (Art. 209). *راحت* *tranquillity*, &c. Form *رَاحَة*. Root *راح روح* *آمیز* *mixing*, contr. part. of *آمیختن* to *mix*.

و *بر يك گوشه چمنش گلبنی بود* and in one corner of his garden there was a rose-bush.

ش *garden*. *چمن* *one*, گوشه *corner*. *و* *in, upon, prep.* *بر* *and*. *بود*, 3rd pers. simp. pret. *گلبن* a rose-bush, indefinite form of *گلبن*. *ش* *his*. *بودن* to be, remain.

سرافرازتر از نهال کامرانی و *سرافرازتر از شاخ شجره شادمانی* more fresh than the young plant of desire, and more elevating than the branch of the tree of mirth.

سرافرازتر more fresh, as above, *از* than, *نهال* the young plant, *کامرانی* desire, comp. of *کام* desire, and *ران* contr. part. of *راندن* to drive, *سرافرازتر* comp. of *سر* the head, and *افراز* contr. part. of *افراختن* to elevate. *تر* as

before. شاخ *branch*. شجره *tree*. Arab. form. فَعَّلَ. Root شَجَرَ *he changed*, &c. شادمانی *hāṣili maṣdar of شادمان glad, happy, &c.* (Art. 163).

هر صبح بر روی گلین *every morning upon the face of the rose-bush*. هر *every*, صبح *morning*. Form فَعَّالٌ. Root صَجَجَ. بر *upon, prep.* روی *the face*. گلین *the rose-bush*.

گلِ رنگین چون عذارِ دُترِ بیاں نازکِ خوی و رخسارِ سمنبرانِ یاسمین بویِ بِشُنُتَنی
a coloured rose, like the cheek of heart-deceiving damsels of gracious disposition, or (like) the cheek of the jessamine-bosomed scented with jessamine, blossomed. گلِ رنگین *a rose of colour*. چون *like*. عذارِ *the cheek*. Arab. form فَعَّالٌ. Root عَذَرَ *he excused*. دُترِ بیاں *comp. دلِ the heart, and فریب contr. part. of فریختن to deceive : plural number.* نازکِ خوی *comp. of نازکِ gracious, and خوی disposition.* رخسارِ *the face.* سمنبران *comp. of سمن jessamine, and بر the bosom. Pl. num.* یاسمین *jessamine, بوی scent.* بِشُنُتَنی *third pers. sing. potential of شُتُتَن to blossom, with ب prefixed, which is merely pleonastic.—* (Art. 110).

رَعْنَا باغباں با آن کِ رَعْنَا عِشَقِ بازِی آغاز نموده گنتی
the gardener beginning the game of love with that beautiful rose, said. رَعْنَا *prep. with.* باغباں *beautiful.* Form فَعَّلَا. Root رَعَنَ *he adorned himself.* عِشَقِ *love.* Form فَعَّلَ. Root عَشَقَ *he loved.* بازِی *game.* Hāṣili maṣdar of باز *contr. part.*

of باختن *to play*. آغاز *the beginning*. نموده *making*, &c. pret. part. of نمودن (Art. 173). گُفتی 3rd pers. sing. Potential mood of گفتن *to say*.

گل بر زیر لب نمیدانم چه میگوید (As to) *the rose, I know not what he is saying under the lip*, (imperceptibly). (Art. 227). به زیر comp. of زیر *under*. لب *the lip*. of نه *not*. می continuative particle, and دانم *I know*. 1st pers. sing. pres. of دانستن *to know*. چه *what*. میگوید. 3rd pers. sing. pres. of گفتن *to say*.

که باز ببلبلان بی نوارا در فغان می آورد *that he brings back the helpless nightingales in lamentation*. که *that*, conj. (Art. 184.) باز می آورد *he brings back*. باز *back*. می آورد 3rd. pers. sing. pres. of آوردن *to bring*. بی نوارا *helpless*. بی *prep. without*, ببلبلان *nightingales*, pl. of بلبل *helpless*. بی *prep. without*, and نوا *help*. را shews this word to be the objective case to the verb. (Art. 233). در *in, into, &c.* فغان *lamentation*. For the scansion, see Art. 379.

باغبان روزی بر عادت معهود بتماشای گل آمد *the gardener, (upon) a day, by established custom, came to see the rose*. روزی *on a day*, indefinite form of روز *day*. بر *prep. upon, &c.* عادت *custom*. Form فعله. Root عاد, عود *he returned*, &c. معهود *established*, part. pass. form of معهود *he appointed*. به *to, for*. تماشای *the sight*. آمد 3rd pers. sing. simp. pret. of آمدن *to come*.

بَلْبَلِي دِيدِ نَالانِ كِه رُوِي در صَحِينْدِه كُلِّ مِي مَالِيدِ *he saw a nightingale lamenting, which continued rubbing his face upon the leaf of the rose.*
 دِيدِ *he saw.* 3rd pers. sing. simp. pret. of دِيدِن *to see.* نَالانِ part. pres. of نَالِيدِن *to lament* (حال Art. 236). صَحِينْدِه *leaf, page.* Form فَعِيلَتَه.
 Root صَحَفَ. مِي مَالِيدِ 3 pers. sing. pret. imperf. of مَالِيدِن *to rub.*

شِيرَاژِه جِلْدِ زَرِنْگَارِ اُورَا *the binding of its gold-coloured volume.*
 جِلْدِ *binding, sewing.* زَرِنْگَارِ *gold-coloured, comp. of زر gold, and نگار painting, contract. participle of نَغَارِيدِن to paint, &c.* اُورَا oblique case of او *he, it, governed by the following verb, دُ.*

مِنْقَارِ *with sharp bill.* (مِنْعَالِ) مِنْقَارِ noun of instrumentality from the verb نَقَرَ *he perforated,* Arab. (Art. 293). تَبِزِ *sharp, a Persian attributive qualifying the foregoing word* (Art. 201).

دِيْگَرِ اَز يَكْدِيْگَرِ *from each other.* اَرِ prep. *from.* يَكِ *one, numeral.* دِيْگَرِ *other.*

گُسَبَخْتِ مِي *he tore, pret. imperf. 3rd. pers. sing. of گُسَبَخْتِن to tear.*
 دَرِ نَرْدِ *looks upon, comp. of دَرِ and نَرْدِشْتِن to look upon, 3rd pers. sing. pres. (مِي is frequently omitted, (Art. 243), agreeing with the nominative كِه preceding.*

شَوْدِ مَسْتِ *becomes intoxicated.* مَسْتِ *intoxicated.* شَوْدِ *he becomes.*
 3rd pers. sing. pres. or aorist of شَدِنِ.

سرشته *the thread*, comp. of سر *the head, summit, extremity, &c.* and رشته *thread*, (Art. 177).

اختیار *his power, choice, &c.* اِختیار verbal noun or maṣḍar of the 8th Arab. conjugation, from the root خیر or خار *he was in a good condition*. ش is the inseparable pronoun 3rd pers. sing.

باغبان پریشانیِ آوراقِ کُل مشاهده نموده *the gardener witnessing the scattered condition of the leaves of the rose*. پریشانی hāṣili maṣḍar of ورش *scattered, perplexed, &c.* آوراق collective Arabick form of ورق *a leaf*: form اَفْعَال maṣḍar of the 3rd conjugation of the verb شهد *he witnessed*, comp. with نمودن, (Art. 173) &c.

گریبانِ شکیبائی بدستِ اضطراب چاک زد *he tore the collar of patience with the hand of distress*. گریبان *the collar*. شکیبائی *patience*. Hāṣili maṣḍar from شکیدا *very patient*. بدست *with the hand*. اضطراب *distress*. Maṣḍar of the 8th Arab. conjugation of ضرب *he struck*, where ط is inserted after the first radical instead of ت. (Art. 272). چاک زد *he tore*. (comp. verb. Art. 173).

ودامنِ دلش بخارِ جگر دوزِ بیقراری در آونخت *and suspended the skirt of his heart upon the liver-piercing thorn of instability*. دامنِ دلش *the skirt of his heart*. Nouns in construction, with the pronoun ش

attached to the latter; خار *on the thorn*. prep. به *to, on, &c.* and خار *a thorn*. دوزِ چگر *liver-piercing*. چگر *the liver, jecur*, and دوز *contr.* part. of دوختن *to sew, stitch, &c.* بیقراری *instability*, comp. of بی prep. *without*, and قراری *stability, &c.* Hāṣili maṣdar of قرار Arab. *firm, solid, &c.* form فَعَالٌ. درآویختَ *he suspended*. 3rd pers. simp. pret. of درآویختن. (comp. verb Art. 175).

روزِ دیگر همان حال وجود گرفت (On) *another day the same circumstance assumed existence*. روزِ دیگر (on) *another day*, nouns in construction. همان *the same circumstance*. همان comp. of همان *on, also*, and آن *that*. حال *state, circumstance, &c.* Arab. form فَعْلٌ from the root حول or حال *to go round about*. وجود *existence*. Maṣdar of the form فَعُولٌ from the verb وجدَ *he found*. گرفتَ *it took, assumed*. 3rd pers. sing. simp. pret. of گرفتن *to take*.

و شعله، فراق گُل . . . داغِ دگرش بر سرِ آن داغِ نیاد *and the flame of the separation of the rose, placed him another scar upon the head of that scar*. شعله *a flame*. Arab. form فَعْلَةٌ. Root شَعَلَ *he kindled a flame*. فراق *separation*. Arab. form فَعَالٌ. Root فَرَّقَ *he separated*. گُل *a rose*. The two first of these nouns are in construction with those which follow them respectively. داغ *a scar*. دگر *for دیگر another*, with the conjunct. pronoun ش *his, &c.* بر *upon*. prep. سر *the head, summit, &c.* آن داغ

of that scar. نهاد he, or it placed. 3rd pers. sing. simp. pret. of the verb نهادن to place.

In the above instances : viz. دامنِ دلش و گریبانِ شکمیایی and داغِ دگرش the را which marks the objective case has been omitted, because, the nominatives and objectives being of different kinds, no ambiguity will arise from its omission (Art. 233).

The عِصْرَاع i. e. *hemistich*, is here inserted in the middle of a sentence, which is often the case.

الهِ زَوْرِ سِیوم (الهِ) the third day. Prepositions are rarely added in cases like this. (Art. 237).

• به or بَ بِحَرَكَتِ مِنتَقَارِ بُلْبُلِ by the motion of the nightingale's bill. prep. by, to, &c. حَرَكَتِ motion. Arab. form فَعْلَةٌ. Root حَرَكَ he moved. مِنتَقَارِ bill, as above.

كُلُّ بَتَارَاجِ رَفْتُ وَخَارِ بَمَانْدِ the rose went in plunder, but the thorn remained. رفتَ plunder. رفتَ went. 3rd pers. sing. simp. pret. from رفتن to go. و خَارِ and, but, the thorn, بَمَانْدِ of به or بَ pleonastic, and ماند. ماند 3rd pers. sing. simp. pret. of ماندن to remain.

بُلْبُلِ در سینه دِهْتَانِ پدید آمده inquietude having appeared in the breast of the husbandman on account of the nightingale. پدید آمده comp. Hāṣili maṣḍar خَارِ unquiet, &c. خَارِ inquietude.

verb of پدید *manifest*, &c. and آمده *having come*. Participle past of آمدن *to come*. در سینه دختان *in the bosom of the husbandman*. سینه *the breast, bosom*. از آن بلبل *from, or on account of, the nightingale*.

دام فریبی در راه وی نهاد *he placed the trap of deception in his way*. دام *a trap*. فریبی *deception*. Hāṣili maṣḍar of فریب contracted participle of فریبتن *to deceive*. در راه وی *in his way*. وی *his, him, &c.* (Art. 90). نهاد *he placed, as above*.

و بدانه، حیل اورا صید کرده در زندان قفس محبوس ساخت *and, having taken him with the seed (grain) of deception, he confined him in the prison of a cage*. ب *with*. دانه *seed, grain, &c.* حیل *deception*. Arab. maṣḍar of the form فَعَّلَ from the verb حیل *deceive*. صید کرده *having taken*, participle past of صید کردن *to hunt, take by hunting, &c.* زندان *prison*. صید کرده *him*: governed by the verb. او *oblique case of او*: governed by the verb. قفس *a cage, in construction*. محبوس *Participle passive* of منْعُول *he imprisoned*. ساخت *he made; i. e. he made imprisoned*.

بدلِ بی‌دلِ وارِ زبانِ بگشاد و گفت *the heartless nightingale opened his mouth like a parrot, and said*. بدل *comp. of بی without* and دل *heart, heartless*. زبانِ بگشاد *opened (his) tongue*. زبان *tongue*. بگشاد *pleonastic*. گشاد *3rd pers. sing. simp. pret. of گشادن to open, (vowel*

omitted by Art. 110). طُوطِي وار *parrot-like*. طُوطِي a *parrot*, and وار a particle, (Art. 151).

اَيَّ عَزِيزٍ مَرَا بِمَجْهٍ مُّوجِبٍ حَبَسَ كَرْدَدْ *O sir, for what reason have you imprisoned me ?* اَيَّ *O*, interjection. عَزِيزٍ *Sir*. Arab. form فَعِيلٌ. Root عَزَّ *powerful*, &c. مَرَا *me*, oblique case of مَنْ, (Art. 90), governed by the following verb. بِمَجْهٍ prep. and مَجْهٍ *what*. مُّوجِبٍ *cause*, active participle of the fourth conjugation Arab. from وَجَبَ *it was necessary*. حَبَسَ *thou hast imprisoned*. 2nd pers. sing. comp. pret. of حَبَسَ *prison*, comp. verb. (Art. 173).

اَزْ چِه سَبَبِ بَعْتُوْبَتِ مِنْ مَائِلِ شُدَدْ *for what reason have you been inclined to punish me ?* سَبَبِ *cause, reason*. Arab. form فَعَلٌ from the root سَبَّ *he cut*, &c. مَائِلِ participle active of the verb مِيلَ *he inclined*. شُدَدْ *you have become*. 2nd pers. sing. comp. pret. of شَدَّ *to become*. مِنْ بَعْتُوْبَتِ literally, *for my punishment*. ب prep. *to, for*. عَتُوْبَتِ *punishment*. Form فُعُولَةٌ from the verb عَقَبَ *he followed, injured*, &c.

اِگَر صُورَتِ بِجِهَتِ اِسْتِمَاعِ نَعْمَتِ مِنْ كَرْدَدْ *if you have figured (to yourself) the purpose of hearing my song*. اِگَر *if*. صُورَتِ كَرْدَدْ *you have made a form, i. e. figured*. صُورَتِ *form*, from the root صَوَّرَ *he inclined towards*, &c. form فَعْلَةٌ. 2nd pers. sing. comp. pret. of

وَجِهَتِ اسْتِمَاعَ *to do, &c. comp. صورت کردن to form, devise, &c.* وَجِهَ *for, on. جِهَت side, part, purpose, &c. from وجه he turned the face towards, &c.* Form فَعَّلَهُ but, as the first radical is dropt, the word is defective. اسْتِمَاعَ *hearing, Masdar of the eighth conjug.* Arab. root سَمِعَ *he heard. نَعَمَتِ مِن my song. Root نَعَم he read or sung in a low voice, form فَعَّلَهُ.*

خود *my nest is in thy own garden. خود* reciprocal pronoun, *self, own, &c.* آشیانه *nest. ت ت contraction for تو* *thine is.*

دَمِ سحر طربخانه من اطرافِ گلستانِ تو *at the time of dawn, my musical house (are) the borders of thy rose-garden. دم سحر breath, moment of, dawn. Arab. سحر. Form فَعَّلَ. Root سحر it was early, &c. طربخانه music-house. Of طرب music, delight. Arab. form فَعَّلَ. Root طرب moved, gently, &c. and خانه house. Pers. اطراف parts, sides, &c. collective form فَعَّلَ from طَرَف, in construction with the word گلستان.*

وَاگر مَعْنِي دِيگر بِخَيَالِ گذرانیدهء *but, if you have caused another object to pass in (your) imagination. مَعْنِي (مَعْنِي, see Art. 173, note), meaning, object, &c. Form مَنَعَلُ. Root عَنَى intended, in construction. بِخَيَالِ in imagination. ب prep. خَيَال. Form فَعَّلَ. Root خَالِ خیل he*

imagined. كُذِّرَانِيدَنَّ 2nd pers. sing. comp. pret. of the verb كُذِّرَانِيدَنَّ causative verb of كُذِّشْتُ *to pass.*

ما فِي الصَّمِيرِ خُبْرٌ دِه acquaint me with what (is) in thy mind. دِه خُبْرٌ give intelligence, imperative, 2nd pers. sing. of the compound verb دَان خُبْر (Art. 126) *to give intelligence.* از of, from. ما that, which, &c. Arab. فِي in, prep. Arab. الصَّمِيرِ the mind. ال the definite article (see Art. 50). نَمِيرِ mind. Form فَعِيلٌ Root ضَمَرَ, in the fourth conj. *he thought.* خُود reciprocal pronoun, own, &c.

دِهْتَانِ گُفْتِ تَاكِي آزارِي مَرَا يَا رَبِّ نَمَانِي اِي رِيْبِ the husbandman said, how long do you injure me? O Lord! remain not, O rival! تا that, so that, until, &c. كِي how long. آزارِي 2nd pers. sing. pres. or aorist of the verb آزارَدَن *to afflict, injure, &c.* مَرَا objective case of من, governed by the verb آزارِي. يَا O! Arab. interjection, رَبِّ God. نَمَانِي comp. of نَه not, and مَانِي remain thou. 2nd pers. sing. aor. of مَانَدَن *to remain, mayst thou not remain!* اَيَّ O, interjection. رَقِيْبِ rival. Form فَعِلٌ of the verb رَقَبَ *he watched, &c.*

بَرِ اُفْتِي اَيَّ نِتَابِ پوشِي تَابَكِي پوشِي رُخْسِ يَا رَبِّ بَرِ اُفْتِي اَيَّ نِتَابِ his face? O Lord! fall O veil! كِي comp. of بَد to, for, and پوشِي 2nd pers. sing. pres. or aor. of پوشِيْدَن *to cover.* رُخْسِ comp. of رُخ the face, بَرِ اُفْتِي the inseparable pron. 2nd pers. sing. aor. of the verb اُفْتَدَن

to fall. *اِماله* a veil, read, by the figure *اِماله* (Art. 51), for the purpose of rhyming with *نَتِيب رَقِيب*. For the scansion of this couplet, see Art. 380.

do you not know what you have done against my fortune? *هيچ* any thing, mostly used with a negative, and always implying one. *ميديني* you know, 2nd pers. sing. pres. of *دانستن* to know. *بروزدار* ب prep. in, for, against, &c. *روزدار* time, fortune, &c. in construction with *من* my. *چه* what, as above.

and how often you have injured me by a separation from my amiable friend *چند بار* how often *مرا* you have injured me. *آزردده*, 2nd pers. sing. comp. pret. of *آزردن* to injure. *بمُنازقت* ب prep. by, in, &c. *مُنازقت* separation, form *مُنازَعَة* masdar of 3rd conj. Arab. from *فرق* he divided. *يار* friend, lover. *نازين* delicate, amiable.

the due punishment of that action, by way of retribution, may be even this. *سزا* desert, reward, &c. *عمل* action, Arab. form *فَعَلَ*. Root *عَمَل* he did, &c. *بطريق* ب prep. by, in. *تريق* way, road, &c. Arab. form *فَعِلَّ*. Root *مَرَق* he came by night, &c. *مُكَافَات* retribution. Form *مُنازَعَة* masdar, 3rd conj. of *كفى* it was sufficient, &c. *همين* comp. of *هم* even, also, and *اين* this,

the same, &c. تَوَانَسْتَن 3rd pers. sing. aorist of تَوَانَسْتَن *to be able.* بُود 3rd pers. sing. simp. pret. of بُودَن *to be.* (Art. 118).

کِه تَو اَز یَار وِ دِیَار مَحْرُوم مَانْدِه وَاَز تَفَرُّج وِ تَمَاشَا مَبْجُور شُدِه *that you, remaining excluded from friend and country, and being separated from pleasure and show.* یَار وِ دِیَار *friend and country.* Arab. دَار. Form فَعَلَ. Root دَارَ دَوَر *he went round about.* دِیَار plural of multitude of دَار. Form فَعَالَ مَحْرُوم *forbidden, excluded, part. pass.* Arab. of حَرَمَ *he forbade, &c.* مَانْدِه *having remained, part. past of* مَانْدَن *to remain.* تَفَرُّج *ma' the fifth conj. Arab. taking pleasure, of* فَرَجَ *he divided, opened, &c.* تَمَاشَا *show, amusement, &c.* مَبْجُور *separated. Part. pass.* of هَجَرَ *he left, deserted, &c.* شُدِه *being, part. past of* شَدَن *to be, become.*

دِر گُوشِه زِنْدَان مِی زَارِی *in the corner of a prison you continue (to) complain.* گُوشِه *a corner.* مِی زَارِی 2nd pers. sing. pres. of زَارِیدَن *to complain, with the particle مِی.* (Art. 111).

وَمِنْ هَم دُرْدِ هِجْرَان کَشِیدِه وِدُرْدِ فِرَاقَتِ جَانَان چَشِیدِه *and I also, drawing out the dregs of desertion, and tasting the pain of separation (from my) beloved.* هَم *also.* دُرْدِ *dregs.* هِجْرَان *desertion.* Arab. form فَعَلَّان. Root هَجَرَ *he deserted, &c.* کَشِیدِه *drawing out, part. past of* کَشِیدَن. دُرْدِ *pain.* فِرَاقَتِ *separation, &c.* Arab. form فَعَالَ. Root فَرَقَ *he separated.* جَانَان plural of جَان *soul, a term of respect* (Art. 86). چَشِیدِه *having tasted. part. past of* چَشِیدَن *to taste.*

در کُلبهٔ احزانِ من *I continue to grieve in the cell of sorrows.* کُلبهٔ *cell.* احزان broken plural, form اَحْزَانٌ of حَزَنَ *he was sad, &c.* نالَم 1st pers. sing. pres. of نَلَيْدَن *to grieve.*

بناں بلبل اگر با منت سر یاریست *mourn (O) nightingale if with me thou hast a matter of love.* بناں imperative of نَلَيْدَن *to grieve.* 2nd pers. sing. with ب prefixed. با *with.* prep. من *me.* ت inseparable pronoun 2nd pers. sing. (Art. 92). It may be construed here with یاری *love.* سر *head, principle, &c.* یاری *hāṣili maṣḍar of 'friend, lover.* است *is.* است *for* است.

ما دو عاشق زاریم و کار ما زاریست *for we are two afflicted lovers, and our business is affliction.* ما *we.* دو *two.* عاشق *lover, part. pres.* Arab. form فاعِلٌ. Root عاشَقَ *he loved.* (Art. 263). زار *afflicted, &c.* هم *for* ایم *we are.* (Art. 102). کار *work, business.* زاری *affliction.* Hāṣili maṣḍar of زار *afflicted.* است *for* است *is, as before.*

بلبل گفت ازین مقام در گذر و بر اندیش *the nightingale said, leave this standing (resolution) and consider.* ازین *for* ازین *from this.* مقام *place of standing, or resolution.* Arab. form مَفْعَلٌ, noun of place. Root قامَ *he stood.* در گذر *pass away.* Imper. of در گذشتن *to pass away, leave.* بر اندیش. Imp. 2nd pers. sing. of بر اندیشیدن *to consider.*

که من بدین مقدار جریمه که گلی را پریشان کردم محبوس گشته ام *that I, with this quantity of crime, that I had torn a rose, have been im-*

prisoned. بدین for این (Art. 91). مقدار *quantity.* Form مفعال noun of instrument, &c. Root قدر *he determined by measure, &c.* جرمه *sin, crime.* Arab. form فَعِيلَة. Root جرم *he sinned, &c.* پریشان کردم *I tore.* comp. verb, 1st pers. sing. simp. pret. محبوس *imprisoned.* Part. pass. of حبس *he imprisoned.* گشته ام *I am become.* 1st pers. sing. comp. pret. from گشتن *to become.*

تو که دلی را پریشان می سازی حال تو چون خواهد بود (as to) *you, who continue to tear a heart, what shall your state be ?* (see Art. 227). ساختن comp. verb, 2nd pers. sing. pres. of ساختن with the continuative particle می دلی را objective case of دلی indefinite form (having the تنکیر of دِل *heart*, governed by the above verb. حال state, &c. چون how ? &c. خواهد بود 3rd pers. sing. fut. of بودن agreeing with the nominative حال.

گنبد گردنده زروی قیاس
هست به نیکی و بدی حق شناس

He who turns round the vault (of heaven) by rule, knows the just retribution for both good and evil.

از روی for زروی *from or by the face, aspect, mien, &c.* گردیدن *to turn round.* گزند part. pres. of گزند *analogy, rule.* Form نعال from

the root قاس و قيس *he measured*, &c. هست 3rd pers. sing. pres. of هستن *to be*. هست is the substantive verb, است the mere logical copula. به *in, for*, &c. نیکی *goodness*, hāṣili maṣdar of نیک *good*. بدی *badness*. حق شناس *knowing the right, due*. Comp. of شناس contracted participle of شناختن *to know*, and حق *right, due*, &c. For the Scansion, see Art. 351.

هر که نیکی کند آتش رسد
و هر که بدی کرد زیانش رسد

Whoever does good, that shall come to him : and whoever shall do evil, destruction shall overtake him.

هر *every one*. که *who*. نیکی hāṣili maṣdar of نیکو *good*. (Art. 78). آتش comp. of آن *that*, and ش pronoun. رسید 3rd pers. sing. pret. of رسیدن *to arrive*. For the use of the tenses, see Art. 245. بدی کرد *has done evil*. بدی hāṣili maṣdar of بد *bad*. زیانش comp. of زیان *ruin, damage*, &c. and the pronoun ش رسید as before.

این سخن بر دل دهنان دُرُور آمده بلب را آزاد کرد *this discourse becoming operative upon the heart of the husbandman, he liberated the nightingale*. سخن or سخن word, discourse. دُرُور comp. of کار *affair*, &c. and گر *effecting*, contract. part. of the verb گشتن *to become*, &c. آمده part. past. of آمدن *to come*. آزاد کرد 3rd pers. sing. simp. pret. of آزاد

کردن *to set at liberty*, comp. of آزاد *free*, کردن *to make*, &c. بَلْبَلْ را ob-
jective case governed by the verb کرد آزاد.

بَلْبَلْ زَبَانِ بَآزَادِي كُشَادُ وَبَيَّكَمَتْ *the nightingale opened his mouth with
freedom and said. زَبَانِ the tongue. بَآزَادِي comp. of به in, &c. آزادي
freedom. Hāṣili maṣḍar of آزاد free. كُشَادُ 3rd pers. sing. simp. pret.
of گشادن to open.*

چُونِ بَا مَن نِيكُوئي كَرْدِي بِحُكْمِ * هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ * مُكَافَاتِ آن
*since you have dealt kindly with me, according to (the sen-
timent in the Koran) "Is there a requital of kindness, except
kindness?" it is proper that retribution of that be made. چُونِ since,
&c. بِحُكْمِ by means, according to, &c. هَلْ whether. جَزَاءُ a reward,
requital (Art. 309). الْإِحْسَانِ literally, of the doing good (Art. 308).
ال the Arabick article (Art. 357). احسان maṣḍar of the 4th conj. of the
verb احسن he was good, &c. اِلَّا unless, except, particle of exception,
and as the sentence is negative requiring a nominative case after it.
(Art. 353.) مُكَافَاتِ آن retribution of that. بايد it is proper, impersonal
verb. 3rd pers. sing. pres. of بایستن کرد contracted infinitive of کردن
to do.*

بدان که در زیر همین درخت که ایستاده افتاده ایست پر از رر *know,
that, under the same tree (under) which you stood, is a vessel full of*

gold. بدان Imper. 2nd pers. sing. with ب prefixed. From the verb دانستن to know. زیر beneath, &c. prep. همین the same. درخت tree. ایستادن ایستادید you stood. 2nd pers. sing. comp. pret. of ایستادن to stand. آفتابه a vessel, the ی of unity is here supplied by (۰) (Art. 78-9). از full. زر of, from, prep. زر gold.

بِدار و در حوائج خود صرف کن take up, and expend it in your necessities. بدار imper. 2nd pers. sing. of برداشتن to take up. حوائج necessities. Broken plural of حاجت necessity. Form فَعْلُ. Root حَوَّجَ. صرف کن he was in want. صرف کن expend. Imper. 2nd pers. sing. صرف کن expend, comp. verb.

دِهْمَانِ آن محل را بکاوید و سخنِ بُبُلِ دُرُست یافت the husbandman dug the place, and found the nightingale's word true. محل place, station. Noun of place, form مَنَعْلٌ. Root حَلَّ he loosed. بکاوید 3rd pers. sing. pret. of کاویدن or کَفَتَن to search, dig, &c. دُرُست true, right, &c. یافت 3rd pers. sing. simp. pret. of یافتن to find.

سُتِ آنِ بُبُلِ عَجَبِ که آفتابه در زیر زمین می بینی و دام در زیر خاك نديدي he said, O nightingale, wonderful! that you see the vessel of gold under the ground, but did not see the trap under the dust. عَجَبِ Arab. form فَعْلٌ. Root عَجَبَ he wondered. زمین ground. می بینی you see. 2nd pers. sing. pres. of the verb دیدن to see,

making the aorist پدید (Art. 126). خاك *earth, dust, &c.* نَدِيدِي comp. of نه *not*, and دِيدِي 2nd pers. sing. simp. pret. of دیدن *to see*.

که ندانستند که *the nightingale said, have you not known that (adage) that . . .* آنرا oblique case of آن *that*. ندانستند, نه *not*. دانستند, 2nd pers. sing. comp. pret. of دانستن *to know*. که *that . . .*

اِذَا نَزَلَ الْقَدَرُ بَطُلَ الْحَذَرُ *when fate has descended, caution has become vain.* اِذَا *when*, adverb. نَزَلَ *has descended*. 3rd pers. sing. pret. Root قَدَرَ *he was powerful*. ال the definite article. قَدَرٌ *fate*. Form فَعَلَ. Root حَذَرَ *he was cautious*. بَطُلَ *it has become vain*. 3rd pers. sing. pret. root. حَذَرٌ of ال the article, and حَذَرٌ *caution*. Form فَعَلَ. Root حَذَرَ *he was cautious*. Both قَدَرٌ and حَذَرٌ are nominatives to the verbs which preceded them respectively. ع the abbreviation for مَصْرَاع *hemistich*. In delivering opinions, or hypothetical sentences, the preterite is generally used in a future sense. (Art. 340).

بَا قِصَا كَارِزَارِ نَتَوَانِ كَرْدُ *it is impossible to contend with fate.* بَا prep. with. قِصَا *fate*. Form فَعَلَ. Root قَضَى *he decreed, &c.* كَارِزَارِ *battle, engagement*. نَتَوَانِ of نه *not*, and تَوَانِ *able*, contracted participle of توانستن *to be able*. كَرْدُ contracted infinitive for کردند.

when چُونِ قِضَائِ اِلٰهِي شَرَفِ نَزُولِ يَابَدِ نه دِيدهء بصيرت را روشنی ماند

the divine decree receives the honour of descending, no light remains to the eye of perception. *اَلْاَنبِيَّ* relative noun (Art. 299) of *اَللهُ* a God, divine. *يَا بَدُ* *شَرَفِ نَزُولِ* finds the honour of descending. 3rd pers. sing. pres. of *يَا فُتَنُ* *نَزُولِ* finding descent, comp. of *نَزُولِ* descent. Form *فَعُولٌ*. Root *نَزَلَ*, as above, and *شَرَفِ يَا فُتَنُ* Arab. form *فَتَنَ* honour, nobility. *دِيْدِه* the eye, (also part. past of *دِيْدَن* to see). *بَصِيْرَتِ* perception. Form *فَعِيْلَةٌ*. Root *بَصَرَ* he saw, perceived, &c. *وَ* the sign of the dative case. *رُوشَنِي* light. *Hāṣili maṣḍar* of *رُوشَن* light. *نَدَ مَانَدِ* narrative particle. *مَانَدِ* 3rd pers. sing. pres. of *مَانَدَن* to remain.

وَنَهْ تَدْبِيْرُ وَخِرْدُ نَعْ رَسَاْدِ nor does counsel or wisdom bring (any) advantage. *تَدْبِيْرُ* counsel. Arab. form *تَنْعِيْلٌ*, i. e. the maṣḍar of the second conj. active voice. Root *دَبَرَ* he followed, &c. *خِرْدُ* understanding, &c. *نَعْ* utility, &c. Form *فَعْلٌ*. Root *نَعَّ* he was useful, &c. *رَسَاْدِ* causes to arrive. 3rd pers. sing. pres. of the causative verb *رَسَاْدَن* or *رَسَاْدِن* derived from *رَسِيْدَن* to arrive, (Art. 141).

This fable has been taken from the *Anwārī Suhailī* of Husain Vācizī, and is to be found at p. ۵۲ of the first Calcutta edition of that work, and at p. ۱۰۱ of the last, which has here been generally followed.

A PERSIAN SONG.

Sweet maid, if thou wouldst charm my sight.
And bid these arms thy neck infold ;
That rosy cheek, that lily hand
Would give thy poet more delight
Than all Bocára's vaunted gold,
Than all the gems of Samarcand.

Boy, let yon* liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say :
Tell them their Eden cannot show
A stream so clear as Rocnabad,
A bow'r so sweet as Moselláy.

Oh ! when these fair, perfidious maids,
Whose eyes our secret haunts infest,
Their dear destructive charms display,*
Each glance my tender breast invades,
And robs my wounded soul of rest,
As Tartars seize their destin'd prey.

* لعل مذاب *a melted ruby* is a common periphrasis for wine in the Persian poetry. See Hafiz, Ode 22. The Persian text is inserted in p. 18, &c.

A PERSIAN SONG.

In vain with love our bosoms glow,
Can all our tears, can all our sighs
New lustre to those charms impart?—
Can cheeks where living roses blow,
Where nature spreads her richest dyes,
Require the borrow'd gloss of art?

Speak not of fate—ah! change the theme,
And talk of odours, talk of wine;
Talk of the flow'rs that round us bloom;
'Tis all a cloud, 'tis all a dream;
To love and joy thy thoughts confine,
Nor hope to pierce the sacred gloom.

Beauty has such resistless pow'r,
That e'en the chaste Egyptian dame *
Sigh'd for the blooming Hebrew boy:
For her how fatal was the hour,
When to the banks of Nilus came
† A youth so lovely and so coy!

But ah! sweet maid, my counsel hear
(Youth should attend when those advise
Whom long experience renders sage);
While music charms the ravish'd ear,
While sparkling cups delights our eyes,
Be gay; and scorn the frowns of age.

* Zulikha, Potiphar's wife.

† Joseph.

What cruel answer have I heard !
 And yet by heav'n, I love thee still :
 Can aught be cruel from thy lip ?
 Yet say, how fell that bitter word
 From lips which streams of sweetness fill,
 Which nought but drops of honey sip ?

Go boldly forth, my simple lay,
 Whose accents flow with artless ease,
 Like orient pearls at random strung ;
 Thy notes are sweet, the damsels say,
 But oh, far sweeter, if they please
 The nymph for whom these notes are sung.

*A Literal Translation of this Song, the text of which is cited at
 page 18.*

If that (*Turk, marauding*) maid of Shīrāz would bear my heart in
 (her) hand,
 For her black mole I would give Samarkand and Bukhārā.
 Give, cup-bearer, the remaining wine. for in Paradise you will not find,
 The water-banks of Ruknābād, nor the rose-beds of Musallā.
 Alas, that these tender, sprightly, delicate, city-disturbing (beauties)
 Should so bear away patience from the heart, as the Turks (do) the
 tray of plunder.
 Of our imperfect love, the beauty of the beloved has no necessity ;
 For, of wash, and paint, and patch, and line, what need to a beautiful
 face ?

Tell the story of the musician and the wine, but the secret of time seek
less,

For no one has opened, or shall open, by science this enigma.

I have known of that daily-increasing beauty which Joseph possessed,
(And) that love, from (behind) the curtain of chastity, brings out Zulikhā.

Give the ear of counsel, (my) life ! for more beloved than the soul, hold
Happy young men, the advice of a learned old man.

Thou hast called me bad, and I am content : God forgive thee, thou
hast well spoken ;

(Yet) does the bitter answer become the ruby-sugar-eating lip ?

Thou hast pronounced a ghazel, and hast pierced a pearl. Come and
sweetly sing (it), O Hafiz !

For upon thy string (of pearls,) do the heavens diffuse the knot of the
Pleiades.

ADVERTISEMENT.

THE following Vocabulary will, it is hoped, be found of considerable use to learners, and to those in particular who are unprovided with dictionaries. It is not only intended as a literal alphabetical explanation and analysis of the extracts and authorities from the various writers interspersed through the Grammar, but also as a vocabulary which may be employed to advantage, by imprinting on the memory a number of useful words.

It may not be improper, however, to inform those who have made but little progress in this language, that in consulting any dictionary, there is a variety of inseparable particles prefixed and annexed to words, which must be analysed or separated before the meaning can be found: for example,

بکامست which literally signifies to desire is, must not be looked for under the letter ب, but under ک, the ب prefixed being the inseparable preposition, for, to, in, کام implying desire, &c. and ست (for است) the third person singular present of بودن to be.

It is unnecessary to multiply examples, but it will save the learner much trouble if he keep in mind, that the principal of those prefixed particles are,

ال the Arabic article the.

ب (or *بی* before words beginning with **) the characteristic of the first future, and sometimes of the imperative.

به or ب the preposition to, for, &c.

ب prefixed sometimes by way of pleonasm, to which no translation can give any precise meaning.

با with.

بی without.

ز (for از) from, with, by, &c.

ک (for که) which, what.

می or *همی* characteristic of the present tense.—These characteristics of the present are frequently omitted by the Persian authors.

م (or *می* before words beginning with **) the negative prefixed to imperatives.

ن or *نی* (or *نی* before words beginning with **) the general negative prefixed to all other tenses.*

The particles which are commonly annexed to words are as follow :

The possessive pronouns.

م or *م* my, mine.

ما our.

ت or *ت* thy, thine.

شما your.

و or *ش* his, her, its.

شان their.

ان and *گان* the plural of nouns having reference to living creatures, &c.

* Notwithstanding the above observations, which will save the learner some perplexity in consulting dictionaries, many of the compounded words, and such oblique tenses as differ most from their infinitives, are for his greater ease and satisfaction inserted in this Vocabulary.

ها the plural of inanimate nouns.

ا or يا the poetic vocative.

را the termination of the oblique cases.

ست the third person singular present of بودن to be.

ي is sometimes equivalent to our a or one; and, at other times after nouns ending with \ or و, it shows that the following noun is in the genitive case, and it is then equal to our of.

The Persian writers make frequent use of the contracted infinitive; when the learner therefore cannot find such words as پرسید or ترسید in the Index, let him look for پرسیدن, ترسیدن, &c.

* * * A put after words, shows that they are of Arabick original. In this Vocabulary the tanwīn (°, °, °), with which Arabick nouns generally end, will, for the most part, be omitted.

APPENDIX IV.

VOCABULARY.

أَب A. father.

آب water, fountain : lustre.

أبد A. always, for ever.

أبر upon : a cloud.

آب رنگ colour, paint, *comp.* of آب رنگ water, and رنگ colour.

أَبْن A. son, *pl.* بَنُون

ات (*annexed to words*) thy.

آتش fire. آتِشِن fiery.

اتِّفَاقاً A. concurrently, by chance.

آتی A. he came.

آثر A. a mark, impression, *pl.* آثار

إِجَازَت A. permiss

إِجْتِبَاد A. religious warfare.

أجل A. limit, death.

أحد A. one.

أَحْدَاق A. *pl. of* حِدَّة, the eyes.

أَحْزَان A. *pl.* cares, griefs.

إِحْسَان A. present, favour, benefit.

أَحْوَال A. *pl. of* حَال affairs, conditions.

إِخْتِيَار A. choice, liberty, free will.

أَخَذَ A. he took.

آخِر A. end, finally ; another.

آخِرِينَ A. moderns ; posterity.

اَخْلَاقُ A. (pl. of خُلُقٌ) manners.

اِذَا A. when.

اُورِدْ bringing, bring thou, *from* آوردن.

اَرَّاءِ or اَرَّاءِ adorning, *from*

اَرَّاسْتَن to adorn.

اَرَام rest.

اَرْزِیدَن is worth, *from* ارزیدن.

اُورِدْ may bring, *from* آوردن.

اَرَبَّ A. اَرَبَّ sons, lords, pl. of رَبٌّ.

اِرْشَاد A. directing, instructing.

اِرَام Iram, name of a fabulous garden
in the East.

از from.

اَزَاد کرد he set at liberty.

اَزَادِی liberty.

اَزَار afflicting, *from*

اَزَارْدَن to rebuke, afflict, wound.

از آن from that.

از آنجا thence.

از این from this.

از اینجا hence.

از بهر on account of.

از بهر چه wherefore? why?

از جهت on account of.

اَزْرَدَن afflicted, *from* آزرده.

از کجا whence.

اَزْمُودَن experienced, *from* آزمودن.

اَزْمَائِش temptation, experience.

اَزْمُودَن to try, tempt.

از میان from amidst.

از یکدیگر from one another.

اِسا like, resembling: appeasing.

اَسْوَدَن rest, both *from* آسایش.

اَسْب or اَسْب a horse.

اِسْتِفْهَام A. desiring information.

اِسْتِمَاع A. hearing, sound.

اِسْتِمَاع نمودند they listened.

اِسْتِمْرَارِی A. permanency.

اَسْرار A. pl. of سِرّ secrets.

اِسْم A. name, noun, pl. اَسْمَاء.

آسمان heaven.

اش or يش (annexed to words) his.

اشاره A. intimation, signal.

اشباع A. filling up.

اشك a tear.

اَشْكَار clear, evident.

اَشْنَائِي love, friendship, familiarity.

اَشْرَب disturbing, from

اَشْرَفْتَن to disturb.

اَشْيَانِه a nest.

اَشْجَاب A. persons, pl. of اَحْبَاب.

اَصْل A. origin, foundation.

اِصْفَات A. relation.

اِنْطِرَاب confusion, disorder.

اَطْرَاف A. pl. of طَرْف, parts, tracts.

اَعْدَاد A. numbers.

اِعْتِدَال A. equality, temperance.

اِعْتِقَاد A. belief, faith.

اِرْبَاب A. speaking clearly, declension.

اِسْتِمَاد A. reliance.

اَعْطَى A. he gave.

اَعْظَم A. greater; greatest.

اَعْلَم A. most learned or wise.

اَبْخَار the beginning.

اَخْصَان A. pl. of غُصْن, branches.

اَغْيَار A. pl. of غَيْر, rivals.

اَفْئِق A. regions, pl. of اَفْئِيق.

اَفْذَاب the sun.

اَفْذَابِه or اَبْتَابِه a bottle, a coffer.

اَفْتَدَان to fall.

اَفْرَاحَتِن exalting, from اَفْرَاحَتِن.

اَفْرُوختِن to inflame.

اَفْرُوز inflaming, from the above.

اَفْرِيدَن to create.

اَفْرِين creating, from the above.

اَفْرَا or اَفْرَائِي increasing, from

اَفْرُودَن to increase.

اَفْرُون increasing.

اَفْصَح A. most eloquent.

اَفْسُوس alas!

افْشَان sprinkling, shedding.

افْشَانْدَن to sprinkle, shed.

افْكَن throwing, *from*

افْكَندَن to throw.

افْداح *A. pl. of* قدح, cups.

افْترار *A. affirmation, confirmation.*

افْليم *A. climate, region.*

آگه or آگاه intelligent.

اگره *ugh.*

اكرام *A. doing honour, masdar of*
اكره he honoured, 4th conj. of كَرَم he
was honourable.

اكنون now.

ال *A. the article the.*

الا *A. but, except.*

آله *A. an instrument.*

اِنْتِنَات *A. esteem, respect.*

اِنْتِيَام *A. gentleness, lenity.*

اَلْحَان *A. musical notes.*

اَلتَّمْدِير *A. the mind.*

اَللّٰهُ for اِلّٰه *A. God.*

الف *A. thousand.*

اَلنّاس of ال and ناس *A. men, mankind.*

اَلوْد sprinkled, stained, *from*

اَلوْدَن to stain, sprinkle.

اَلْهِي for اِلّٰهِي *A. O God, divine.*

اِلِي *A. to, towards.*

اَلْيَد *A. the Arab. article prefixed to*

يد hand, strength, aid, &c.

اِم or اِمّ *(annexed to words) my.*

اِمَام *A. Imām, prelate.*

اِمَان *A. security, safety ; sincerity.*

اِمَد he came ; coming.

اِمَدَن to come, approach : the coming,

approach.

اِمْدُ وِشْد coming and going.

اِمْر *A. command.*

اِمْرَاة *A. a woman.*

اِمْرُوز to-day.

اِمَشَب to-night.

آمن A. he believed.

آموختن to learn, teach.

آموز skilled, teaching.

آمیختن to mix.

امید or امیدوار hopeful.

امیر a prince, noble ; emir.

آمییز mixing, from آمیختن.

آمین A. faithful, confidential.

آن that : time : now. آنان those.

آن A. if. آن that, ut.

آن or آن A. surely, certainly.

انتظار A. expectation.

آنجا there, in that place. آنسو thither.

انداختن to throw, dart.

انداز throwing, from the above.

اندام body.

اندرون within.

اندک little.

اندیش thinking, considering.

انگشت a finger ; meat so called.

آنکه that which ; he who.

آنکه or آنوقت then, at that time.

آنبختن to excite, raise.

آنبیز raising, exciting.

انوار A. Anwār, lights.

آنها those.

آنها A. pl. of نهر, rivers.

آنهزم A. 7th conj. of هزم he put to flight, i. e. he was ~~put~~ to flight.

آو A. or, or else.

آوی or او or او he, she, it : his, her its.

آو خود himself, herself.

آواز or آواز a voice, sound : fame.

آوان A. pl. of آن, times.

آور bringing, from آوردن.

آورا him, her, it : to him, &c.

آوراق A. pl. of ورق, leaves.

آوردن to bring.

آوصاع A. pl. of وضع, affairs, actions.

آول A. first : the beginning.

اَوَّلِينَ A. forefathers, the ancients.

اَوَّجَحْنَ to hang.

اَهْلٌ A. people.

اَهْلِ حِكْمَتِ wise, people of science.

اَهْرُ a fawn.

اَمْدَن coming; come thou, *from* آمدن.

اَيَّاءُ or اَيَّاءُ O! *sign of the voc. case.*

اَيَّامٌ A. times, days, *pl. of* يَوْمٌ.

اِبْتَدَانِ stand.

اِيشَانِ they; their. خُودِ اِيشَانِ them-selves. اِيشَانِرا them; to them.

اَيُّ عَزِيزِ O Sir!

اَيْمَنٌ A. the right hand; safe.

اَيْنِ this. اَيْنَانِ these.

اَيْنَجَا here.

اَيْنَجِنِ so, thus.

اَيْنَسُو hither.

اَيْنَكْ behold.

اَيْنَمَا A. wherever.

اَنَّهُ a mirror.

اَيْنَهَا these.

اَيْرَانِ hall, court.

ب

بَ to, for.

بَا with, possessed of; since.

پَا foot, paw.

بَابٌ A. a gate; a chapter.

بَاخْتَنِ to play.

بَادِ the wind, air; let it be.

بَادِ صَبَا zephyr; a gentle gale; the east or morning wind.

بَادِه wine.

بَارِ a load, baggage.

پَارْچِه cloth, clothing.

پَارْسِي Persian.

بَارِي once.

بَاخْتَنِ playing, play thou, *from* باز.

باز again, anew.

باز دَاشْتَنِ to withhold, keep back.

بازَنْدِه a player, playing.

باش being, be thou, *from* بودن.

باشد it may be, *from* بودن.

باغ a garden. باغبان a gardener.

باقی A. the remainder, permanent.

بالت fear.

پاك pure, chaste, clean.

بالا above, upwards.

بهم together.

باید it is necessary, *from* بایستن.

بایستن to be necessary.

ببرد he took or bore up.

بت idol.

ترسیدن fear thou, *from* ترسیدن.

The بوسیدن he kissed, *from* بوسیدن. *first* ب appears to be redundant.

بچه (pl. بچگان) an infant.

بجهت, for, on account of.

بخر A. metre : the sea.

بخارا Bukhārā, name of a place.

بختیار fortunate.

بخشم I would give, *from*

بخشیدن to give, forgive, &c.

بخیل A. avaricious, a miser.

بد bad. بدم bad of me. بدترین or

بدترین worst.

بدان to or for this or these.

بدان know thou. بدانسمي I might have known, *from* دانستن.

بدرود farewell.

بدل A. change.

بده give thou, *from* دادن.

پدید conspicuously, publicly.

پدید آمدن to become conspicuous.

پذیر accepting, *from*

پذیرفتن to accept.

پر full. بر the bosom, upon. برت thy

bosom. بر carrying, ravishing, *from* بردن

بر آسودمي I should rest.

بر آمدن to ascend.

براي for, because.

بر آمدن *arises, comes, from*

بربط *a harp, lute.*

برتر *higher.*

برخاستن *to rise, arise.*

برداشتن *to finish, compose.*

پرداز *composing, completing.*

پردازد *he finishes, performs.*

بردن *to bear, carry, lead.*

بردند *they carried off.*

بردد *a veil, tapestry.*

برس *ask thou, asking.*

برسد *it may or will arrive.*

بر سر *above, on the top or head.*

برسیدن *to ask.*

برسیده ایم *we have asked.*

برف *snow.*

برفت *he went away.*

برگ *a leaf; power; arms; ornament; a musical instrument.*

پر کردن *to fill.*

برگشتن *to return, recede.*

برنشتن *to ascend, mount, sit on.*

پروانه *a butterfly, moth.*

پرور *a protector, nourisher.*

پروردن *to educate, nourish.*

پرورش *education; nourishment.*

بیرون *without, out of.*

برهم *together.*

برهیز *abstinence, chastity.*

پری *an angel, fairy.*

پریشان *ruinous, disordered, scattered.*

بزرگ *great, personage.*

بزم *a. assembly, banqueting.*

بزیر *under, below.*

بسیارند *they will give up, from سپردن*

بستان *a garden. بستان a breast.*

بستن *to bind, shut.*

بسر بردن *to pass time, finish.*

پسر *a boy, child.*

بسیار *much, many.*

بَشَكَّتَنِي it blossomed.

بَشَكْنِم let us break.

بَصِيرَت A. sight; prudence.

بُطَال A. vain, fruitless.

بَطِي A. slow.

بَعْد A. after. بَعْدَ از آن afterwards.

بَعِيد A. distant.

بِغَرَمَا second person imperative, from

فَرَمُودَن to command, &c.

بَقَا A. permanency.

بَقِيَ A. he remained.

بِكَامَسَتْ is to (my) desire.

بِكَاوِيد he did dig, from كَافَتَن or كَوِيدَن.

بِئَذَار leave thou.

بِئَو say thou, from كُنْتَن.

بِئُذَرَن it shall pass, from كُذَرَن.

بَل but, but rather.

بَلَا A. misfortune.

بِلَاد A. countries, regions.

بَلْبَل a nightingale.

بَلَغ A. he arrived.

بَلَكِه but, rather.

بَلَد high, tall.

بَلَنگ a tiger.

بَلِي A. yes.

بِمَرِد it shall perish, from مَرِدَن.

بِنَابَر therefore; building upon.

بِسَابَرِن on this account.

بِنَال mourn thou, from نَايِدَن.

بِنَاد asylum, refuge.

بِنَت A. a daughter, pl. بَنَت.

بَنُون A. sons, pl. of بَن son.

بَنَد binding, compiling; bind thou.

بَنَد advice, counsel.

بَنَدَد can bind, from بَسْتَن.

بَنَدِه servant, slave.

بَنَمُود showed, from نَمُودَن.

بَنِيَاد foundation, basis.

بُودَن to be.

بُودَنْدِي they were, from بُودَن.

بوس a kiss.

بوستان a garden.

بوسید he kissed, *from* بوسیدن.

پوشدن to hide, cover, conceal.

بوم an owl. بوم to the owl.

بوی fragrance, smell.

بویِ رُوس rose-scented; scent of the rose.

به good. به in, into, to.

بهار the spring.

بهارستان the mansion of the spring.

بخت cheerfulness.

بہر because, for, on account of; for all, or every one; fortune.

بہم together, one with another.

بی without.

بیا come thou, *from* آمدن.

بیابان a desert; uncultivated.

بیابم I shall find.

بیت house, distich.

بیار bring thou, *from* آوردن.

بیاض A. white; brightness.

پالہ a cup.

بیباک fearless.

آموزی thou shalt learn, *from* آموختن.

بیامل inconsiderate.

بیترتیب irregular.

بیچ twisting.

بیچارہ helpless.

بیحوالہ without assistance.

بسیج a root, origin.

بیخار without a thorn.

بیخبر ignorant.

پیدا openly; apparent.

بیداد injustice.

بیدل heartless, disconsolate.

پیر old; an old man.

بیرون without, out of doors.

بیختن shedding, sifting, *from* بیز.

بیست twenty.

پیش before; the front.

پیشه art, trade.

بیشمار innumerable.

بیقرار inconstant ; afflicted.

بیگانه new. بیگانگی novelty.

پیکار battle, engagement.

پیکر the face, form.

پیل an elephant.

پیمانه goblet. نوش پیمانه goblet-

drinker, destroyer.

بیم fear, danger.

بیمثال unequalled.

بین seeing.

دیدن I may see, both from دیدن.

بینوا helpless, unfortunate.

ت

ت or ات (annexed to words) thy.

تا until, that, in order to.

تاختن rush upon, attack.

تار web, dark.

تاراج spoil, prey, ruin.

تاریخ A. a history, chronicle.

تاریک dark. تریکتر darker.

تازد fresh, new, young.

تازدتر more fresh, &c.

تاکید A. corroborating.

تأمل A. consideration, speculation.

تجسس A. searching, watching.

تخنه A. present ; rare, elegant.

تحقیر A. vilifying.

تخصیص A. particularizing.

تدبیر A. prudence, government ; regulation.

تر moist, fresh.

ترا thee ; to thee.

ترانه harmony, modulation.

تربت A. a tomb.

ترتیب A. order, regularity.

ترسی thou fearest, from

ترسیدن to fear.

ترسیدی thou mayst fear.

تُرْك a beautiful man *or* woman ; a
 Turk. تُرِكَ A. leaving, relinquishing.
 • تَسْلِيم A. giving up, surrendering.
 تَشْكِيك A. doubting.
 تَصْنِيف A. composition, publication.
 تَصْغِير A. diminution.
 تَعَالَى اللَّهُ A. *or* تَعَالَى may God be
 exalted !

• تَعْظِيم A. magnifying.
 تَعْلِيق A. hanging, dependant ; the
 most elegant kind of Persian hand-writing
 تَفْرِج A. relaxation, walking.
 تَفْسِير A. explaining.
 تَفْضِيل A. superiority.
 تَكْسِير A. fraction, breaking.
 تَلَحُّق bitter, severely.
 تَلَحُّقٌ bitter in taste.
 تَعَامُش diversion ; a spectacle, seeing.
 تَمَام A. full, perfect ; completion,
 end ; completely.

تَمَنِّي A. wishing.
 تَمْيِيز A. discrimination.
 تَن the body, person.
 تَنْد rough, fierce.
 تَكْبِير A. making vague, indefinite.
 تَمَهَا alone, only ; solitary.
 تَو thou ; thy. تَوْ خُود thyself.
 تَوَارِيخ A. (*pl. of* تَارِيخ) histories.
 تَوَاضِع A. humility.
 تَوَان it is possible, *from* تَوَانِسْتَن.
 تَوَانُّر powerful.
 تَوْبَه A. repentance ; conversion.
 تَوْصِيف A. description.
 تَهِي empty, void.
 تِير an arrow ; the river Tigris.
 تِيز sharp ; violent, passionate.
 تِيزِغ a sword, dagger.

ث

ثُرِي A. moisture.
 ثُرِيَا A. the constellation Pleiades.
 ثَمِين A. precious.

ج

- جاء *أ.* he came.
 جا *a* place.
 جاد *dignity.*
 چارَد *a* remedy.
 چاك *a* fissure, a breach.
 چاك زدن *to* tear.
 جام *a* cup, glass ; mirror.
 جامه *a* mantle, robe.
 جامد *أ.* hard substance.
 جان *the* soul ; *a* beautiful woman.
 جانان *souls ; friends, lovers.*
 جان فزاي *delighting the* soul.
 جد *أ.* study, endeavour.
 جاع *hungering, a* hungry person.
 جدا *separate.*
 جر *أ.* attraction, genitive case.
 چرا *wherefore, why ?*
 جراحت (*pl.* جراحات) *a* wound.
 چرخ *fortune ; the* globe.

- جریمه *أ.* a crime.
 جزا *أ.* a reward, recompense.
 جز *unless, except.*
 جستن *to* leap. جستن *to* seek, examine.
 چشم *the* eye.
 چشمه *a* fountain.
 چشیدن *to* taste, try.
 چشیده ام *I* have tasted.
 جعد *أ.* a curling.
 جعلی *أ.* artificial.
 چنانه *a* lyre, a lute.
 چگردوز *the* liver. چگردوز *liver-piercing.*
 چگونه *how ; what ?*
 جلد *أ.* a volume ; a skin.
 جمال *أ.* beauty, elegance.
 جمیل *أ.* beautiful.
 جمشید *Jamshīd, proper name.*
 جمع *أ.* collection, assembly, plural.
 جمله *the* whole.
 جموع *أ.* multitudes, plurals.

چمن a garden, meadow.

چمنزار a verdant plain, meadow.

چنان in like manner.

چنانچه in the same manner.

چنانکه in this manner, thus.

جنت A. or جنة paradise.

چند how many?

چند بار how often?

چنگ a carp, lute.

چو when, like, as.

جو seek thou, from جستن.

جواب an answer.

جوان young, a young man.

جوانی youth.

جواهر A. (pl. of جوهر) jewels.

جوع A. hungering, hunger.

چون how? when?

چونکه when that.

جوئی thou mayst seek, from جستن.

چه what, which.

جهان the world.

جهانگشا conqueror of the world.

جهاندار possessing the world.

جهد A. diligence, solicitude.

چیست what is it?

چیدن he gathered, from چیدن.

چین China; a wrinkle.

چیدن I may gather, from چینم.

ح

حاتم ring, seal.

حاجت A. necessity.

حاصل A. obtaining; harvest, profit.

حاضر A. present, at hand.

حافظ A. Hāfiẓ (a man of great memory) name of a poet.

حال A. a condition, state; time present.

حالیه relating to time present.

حالت motion, action; state.

حُب A. he was loved, passive of

حَب he loved.

حَبَسَ A. imprisonment.

حَبَشِي A. an Abyssinian.

حُجَّة A. a decision.

حَجَر A. a stone, *pl.* حِجَارَة.

حَدَائِقَ A. (*pl. of حَدِيقَة*) gardens.

حَذَر A. caution.

حِرَاسَة A. guarding.

حِرْدَوْن A. a lizard.

حَرْف A. a letter, *حُرُوف* *pl.*

حَرَكَة A. motion; a vowel.

حَسَد A. envy.

حُسْن A. beauty. حَسَن beautiful.

حَشْمَة A. pomp.

حَقَّ A. true; true God.

حَقِيقَة A. sincerity; truth.

حَقِيقِي A. true.

حِكَايَة A. story, relation.

حَكَّمَ A. he decreed.

حُكْم A. a decree; means.

حِكْمَة A. science; wisdom.

حَكِيم A. wise; a philosopher, physician.

حَدَلَّ A. lawful.

حِلْم A. mildness.

حَمْد A. praise.

حَوَادِثَ A. (*pl. of حَادِثَة*) accidents.

حَوَالَة A. assistance, support.

حَوَائِجَ A. (*pl. of حَاجَة*) necessities, necessities.

حَيَات A. life; an entrance.

حَبَل A. (*pl. of حَبِيلَة*) frauds.

حَيَوَان A. living, an animal.

خ

خَار a thorn.

خَارِسْتَان place of thorns.

خَارِخَارِي anguish, resentment.

خَارِج A. being without, going out.

خَاصَّ A. pure, excellent, noble.

خَاطِر A. mind, heart, disposition.

خَالِث earth, dust.

خَلّ *A. a mole on the face.*

خَالِق *A. the Creator.*

خَالِي void, empty.

خَان a lord, grandee ; an inn.

خَانِه (pl. of خَا) houses.

خَبَر *A. history, news, fame.*

د خبر relate thou, *from*

د خبر دادن to inform, relate.

خُبْز *A. bread.*

خُتَن Khotan, *Tartary.*

خَجِل *A. ashamed, blushing, envious.*

خَجَلَت *A. a blush, shame.*

خُدا God.

خُداوند a prince, lord, patron.

خُداوند O God ! O heaven !

خُداوند يَدان the only Lord God.

خُدايار friend of God, *proper name.*

خَراب *A. ruined, desolate.*

خَرَّت *A. murmured ; fell, from خَرّ.*

خَرَج *A. he went out.*

خُرْد intellect. خُرْد small.

خُرْدَمَنْد wise, intelligent.

خُرْدَه minute, subtle ; minutiae.

خُرْسَنْد contented. خُرْسَنْدَم I am con-

tented. خُرْسَنْدِي contentment.

خُرْم charming, pleasant.

خُرْدِش rage, emotion ; an attack.

خُرِيد buying ; he bought.

خِرَان the autumn.

خَشِي *A. he feared.*

خِزَر *A. Khīzar, proper name.*

خَطّ *A. mustacho ; a line, rule.*

خَطَا *A. crime, error.*

خَفْقَان palpitation of the heart.

خَفِي *A. concealed.*

خُلَاصَت *A. the best part of any thing,*

the substance.

خَلَق *A. he created. خَلْق people.*

خُلُوص *A. sincerity, purity.*

خُنْدَان smiling, pleasant.

خُذِّدِن to smile.

خَوَاب sleep; a dream.

خَوَابِ آلُود drowned in sleep.

خَرَاب the place of rest; a bed.

خَوَارَا eating, devouring.

خَوَاسْتَن to desire, to want.

خَوَان a reader, singer, singing; a tray.

خَوَانْدَن to read, sing.

خَوَاد ask, wisher, wish for; whether.

خَوَاهِي you will, *from* خَوَاسْتَن.

خُوب pleasant, fair, gentle, good.

خُوبْتَر more beautiful, &c.

خُوبْتَرِيْن most beautiful.

رُوي خُوب fair-faced.

خُود or خُودَش one's-self; his.

خُورْدَن to eat, devour.

خُورْشِيْد the sun.

خُوش sweet; happy.

خُوشَا great joy.

خُوشْدُوي sweet-scented.

خُوشْكَوي sweet-tempered.

خُون blood. خُونَرِيْز blood-dropping.

خُوي disposition, temper.

خَدَال imagination, phantasy.

خَيْر a. good, virtue.

خِيَز rising, *from* خَاسْتَن or

خِيَزِيْدَن to rise, spring up.

خِيَزِيْدِي thou hast risen.

دَاج darkness, night.

دَاد equity; a gift.

دَادَن to give.

دَار having, *from* دَاشْتَن.

دَار a. a family; house.

دَارَا Dārā, Darius.

دَارَم I have, enjoy, possess.

دَارِنْد they have or hold.

دَاشْت he had.

دَاشْتَن to have, hold.

دَاغ a wound, scar, mark.

- دَم a net, snare, trap.
 دَام a. it has remained.
 • دامن a fold, lapet, or hem, skirt,
 border of a garment.
 دَان knowing; a vessel; sheath.
 دَا a wise or learned man.
 دَانِيَانِه prudently, wisely.
 دَانِسْتَم I knew.
 • دَانِسْتَن to know.
 دَانِش learning.
 دَانِشْمَنْد learned; a doctor.
 دَانِشْمَنْدِي learning, literature.
 دَانِسْتَن دانند they know, from
 دانه grain.
 دَانِي thou knowest, dost thou know.
 دَاوَرِي a. dominion, administration of
 justice.
 دَخَلَ a. he entered.
 در in, above; around; a door.
 دُر (pl. of دُرَّة) a. pearls.

- در آمدن to enter.
 در آوردن to carry in.
 در آویختن to suspend; contend; pro-
 voke.
 درخت a tree, a plant.
 در خواستن to require, demand.
 درد pain, torment. دُرْد dregs.
 درست right, complete.
 درک a. he took, seized.
 درگاد court.
 درنگ slowness, hesitation.
 در نگرد he beholds, from
 در نگریستن to view, behold.
 درون within, the heart, entrails.
 درویش a Darvesh.
 درِي the Persian language.
 دریا the sea.
 دریافتن to understand.
 درِیغ or دَرِیغ! alas!
 دَسْت the hand.

دستور manual.

دشمن an enemy.

دفتر a register, journal; index.

دِئِیْت a. smallness; subtilty.

در کُذُر depart from, leave.

در کُذُشت it passes away.

دُئِع a. resistance, driving back.

دُئِر again: another.

دِل the heart.

دِیَوِیز ravishing, delightful, comp. of

دِل and دِیَوِیز particip. of دِیَوِیختن to hang, suspend.

دِلجُو agreeable, pleasant, comp. of دِل

and دِلجو part. of دِلجُستن to desire, ask, seek.

دِلدار a mistress; heart-possessing,

comp. of دِل and دار particip. of دِلداشتن to have, hold.

دِلسُوز heart-burning, comp. of دِل

and سوز part. of سوختن to burn.

دِلدَیِب heart-deceiving, comp. of دِل

and دِلدَیِب part. of دِلدَیِبتن to deceive.

دِلدِی heart-drawing, comp. of دِل

and دِلدِی part. of دِلدِیدن to draw.

دَم breath; time; pleasure.

دَمِیخ the brain, the palate.

دَمِیاز a friend; harmonious, comp. of

دَم and دَمِیاز part. of دَمِیازیدن to do, make.

دُنیا a. the world, present state, opposed to دُنیا آخرد hereafter.

دَوَانِیدن to cause to run.

دَوَحت a. a species of large trees; an orchard.

دُور a. a circle, orbit, revolution; rol-

ling. دُور r. far off, distant.

دُوری distance, absence.

دُوز sewing, piercing, (from دُوزختن).

دُوزخ hell.

دُوست a friend, mistress.

دوستدار friendly.

دوستتر dearer, more friendly.

دولت or دولت a. felicity; riches; a
kingdom, state.

دِه a village; a giver.

دهر fortune, fate, time, world.

دهل a village-chief.

دیی winter, first winter month, De-
cember. دی yesterday.

دیار (pl. of ديار) friends, families, ha-
bitations; a country.

دید he saw, from

دیدن to see.

دیدار sight.

دیروز yesterday.

دیگر بار another. دیگر بار again.

دینار a. a dinar.

دیوار a wall.

ذ

ذو a. possessed of, endowed with.

ذو جلال a. majestic.

ذهب gold.

راحت a. tranquillity.

راز a secret, mystery.

راءفت a. compassion, favour.

راکب a. riding, a rider.

راندن to drive, banish.

راه a way, path.

رجل a. a man, pl. رجال.

راه زدن to rob, steal, infest the high-
way.

رای a. opinion.

رجوع a. returning.

رحمت a. mercy.

رخ a check, face. رخ the sound of a
musical instrument.

رخسار a cheek.

رزم combat, battle.

رساله a. a letter, a mandate.

رسانیدن to cause to arrive.
 رستن to grow. رستن to be delivered.
 رسل A. messengers, prophets, *pl. of*
 رسول.
 رسم A. manner, law, regulation.
 رسید arrived, *from*
 رسیدن to arrive.
 رشته a line, thread.
 رطل A. pound weight.
 رتبا A. tender, delicate, lovely.
 رعیت A. people, farmers.
 رفتار motion.
 رفتم I went, *from*
 رفتن to go; departure.
 رفیع A. elevation, nomination.
 رقیب A. a rival.
 رُکْنَابَاد Ruḵnābād, *the name of a place.*
 رموز A. (*pl. of* رمز) enigmas.
 رمی A. he threw; throwing.
 رنج sorrow, pain.

رنجیدن to be pained.
 رند a wanton, dissolute, drunken, per-
 son.
 رنگ colour, paint.
 رنگارنگ many-coloured, various.
 رنگین coloured.
 روا A. right, competent, worthy.
 روان proceeding, flowing.
 روح A. the soul, life, spirit.
 اُروُودن روح-raising, *from* اُروُود.
 اراد 4th conj. اراد he willed, de-
 sired.
 روز a day.
 روز افزون increasing daily.
 روزگار fortune, world, time, an age
 روزگار نامه a journal.
 روزی one day; fortune.
 روشن splendid, evident.
 روشنتر more splendid.

روشنی light, splendour.

رویب a garden.

رویتى A. beauty, elegance.

روپ or رو face, top, surface.

رفتى thou dost go, *from* روپ.

رستن thou dost grow, *from* روپ.

رد or راد a road, way.

راندن highway robber.

• ریحان A. herbs (*in general*) properly sweet basil.

• ریختن to pour.

ریز pouring, dropping.

ز

ز (for از) from : than.

زار a complaint ; a bed, a place.

زاریدن to complain.

زاهد A. a religious.

زاید A. increase.

زبان the tongue ; language.

زبر above, high, superior.

زخم a wound, blow, stroke.

زدن to strike, hurt, impel.

زر gold.

زرد pale, yellow.

زینگار ornamented with gold.

زرین golden.

زکه from whom ?

زلف a lock of hair, ringlet.

زلیخا Zulikhā, Potiphar's wife.

زمان A. time.

زمرردام emerald-coloured.

زمردین made of emeralds.

زمین ground, earth.

زن striking, disturbing, *from* زدن to strike ; a woman.

زنانه belonging to women.

زندان a prison.

زندگانی life.

زوال A. decay, misery.

زود quick. زودی quickness.

زهر poison, venom.

زهرناك poisonous.

زوج A. a husband, *pl.* ازواج.

زهره Venus. زهره courage; gall.

زيان loss, damage.

زيب an ornament; beauty.

زيبا beautiful.

زيباتر more beautiful.

زيبه agrees, suits, *from*

زيبيدن to suit, agree with.

زيت A. oil-olive.

زير under, below.

زيرا because, for.

س

سا like, resembling.

ساحل A. a shore, coast, bank.

ساختن to prepare, make.

سار full of.

ساز preparing.

سازد he makes, *both from* ساختن.

ساغر a cup.

ساق A. the leg.

ساقى A. a cup-bearer, water-carrier.

ساكن A. resting, residing.

سكون A. rest.

سالك A. a traveller; going.

سالم s. sound, sane.

ساله belonging to a year, age.

سايه a shade.

سبب A. a c

سپردن to resign, give up.

سبز fresh, green.

سبك light of weight.

سبكبران bearers of light burthens.

ستودن praise, *from* ستايش.

سندن to take.

سِنم injury, oppression.

ستمديدگان the injured, afflicted.

ستمتر or ستمزار a tyrant.

ستمكيش a tyrannical.

سُودَن to praise.

سُجَّاد A. a sacred carpet.

سَمِيع A. rhyme, melody ; the cooing
of doves.

سُجُود A. adoration.

سَبَر A. the morning, crepuscle. سَبَر
enchantment.

سَبَر or سَبَر the morning.

سَبَر A. belonging to the morning.

سَبَر adversity, danger, poverty.

سَبَر or سَبَر speech ; a word.

سَر head, end, extremity.

سَر inn, lodging.

سَر A. lamp, lantern ; the sun.

سَر from beginning to end.

سَر lofty, tall ; glorious.

سَر cold.

سَر an occurrence, accident.

سَر wanton ; astonished, confused ;

a vagabond.

سَر a cypress-tree ; a horn.

سَر joy. سَر a prince, chief.

سَر convenient, proper.

سَر proper, due.

سَر happy-disposition, happy.

سَر A. an endeavour, diligence.

سَر A. barley.

سَر thou piercest, *from*

سَر to pierce, bore.

سَر A. fools, *pl. of* سَر.

سَر A. quiet, resignation.

سَر A. pure water ; a chain.

سَر A. a chain, series, lineage.

سَر A. power, Sultan.

سَر a native of Samarcand.

سَر A. he heard.

سَر jessamine.

سَر jessamine-bosomed.

سَر A. a tooth. سنه a year.

سَر a hyacinth.

سَنَبُلِسْتَان a garden of hyacinths.

سَنَگ a stone.

سَنَگین stony.

سَوُ a. bad, wicked.

سَوَاد a. blackness; melancholy.

سَوْد profit. سَوْدَا a. black.

سَوختن to burn, inflame.

سوز inflaming, from سَوختن.

سَوِي towards; a place, part, side.

سُهَا Soḥā, name of a star.

سَرِي tall, erect.

سَمِيل the star Canopus.

سِیاست a. government.

سِیَاه or سِیْه black.

سِیَاهِي blackness.

سِیراب bathed, full of water.

سِیم silver.

سِیمَا the face, colour.

سِیمین silvered.

سِینه the bosom, breast.

ش

ش or أَش (annexed to words) his.

her; to him, to her.

شاخ a branch, twig, horn.

شَادْمَانِي mith.

شان (for اِشان) they; their.

شاندَن to comb.

شاه a king, emperor

شَاهَباز the hawk.

شَاهَوَش royal, princely.

شب night.

شَبَاب a. youth.

شَبِستان night, place of night.

شَبِي one night.

شَتَاب haste.

شَتَابِکُن or شَتَابِي make haste.

شَتَاغتن to make haste.

شَجَر a. a tree.

شُد he was; going, from

شُدَن to be, go, &c.

شراب wine.

شرمسار bashful.

شرمساری bashfulness.

شعار A. mark, symbol.

شعرا A. poets, *pl. of* شاعر.

شعلہ A. light, flame, splendour.

شکایت A. a complaint.

شکار hunting.

شکر sugar.

شکر A. he was thankful.

شکرخوارا eating sugar.

شکر دان }
شکرستان } a chest of sugar.

شکرلب sugar-lipped.

شکستن to break, defeat.

شکسته Shikestah (broken) the current

Persian hand-writing.

شُفتن to blossom, to admire.

شکونه a flower.

شکیبا patient.

شکیبایی patience, toleration.

شما you, your. شما خود yourselves.

شمار number; numerous.

شمارا ye, you; to you.

شماه A. odour, fragrance.

شمردن or شماریدن to number, enumerate.

شمس the sun.

شمشیر a scymitar.

شمع A. a candle, wax taper.

شمه A. odour; nature, custom; an atom.

شناختن to understand.

شناس knowing, *from the above.*

شنودن or شُنفتن to hear.

شنوده ام I have heard.

شنیدند they heard, *from* شنیدن.

شوخ jovial, gay, wanton, bold, insolent. شُوع impurity.

شوکت A. glory, splendor.

- شَهْد *A.* honey, honey-comb.
 شَهْر *A.* a city ; the moon ; a knave,
 a month, *pl.* أَشْهُرُ.
 شَيْدَا *insane* : enamoured.
 شِير *a lion.*
 شِيرَاذ *the top band of a book.*
 شِيرَازِي *Shīrāzī, a native of Shīrāz.*
 شِيرِستان *the habitation of lions.*
 شِيرِمَادَه *a lioness.*
 شِيرِنَر *a lion.*
 شِيرِين *Shīrīn (sweet, gentle) proper*
name.
 شِيرِينَمَار *of gentle manners.*
 شَيْطَان *A. Satan.*

ص

- صَاحِب *A. lord, master, possessor,*
friend ; endowed with.
 صَاحِبِ جَمَال *beautiful.*
 صَادِق *A. speaking truth, true man.*
 صَا *A. the zephyr.*

صَبَح *or صباح A. morning, aurora.*

صَبْحِ دَم *morning-time.*

صَبْحَدِي *one morning.*

صَبْر *A. patience.*

صَحْبَت *company, society.*

صَحِيح *A. true, sound.*

صَحِيْهَة *A. a leaf, book, page.*

صَرَفِ كَرْدَن *to expend, employ.*

صَعْب *A. difficult, severe.*

صِنَة *A. attribute, pl. صِنَات.*

صَنَعَ *A. he did, performed.*

صَوَاب *A. truth, rectitude.*

صَوْت *A. voice, sound, in gram. int-*
jection, pl. اصَوَات.

صُورَت *A. fancy, image, form.*

صُورَتِ كَرْدَن *to feign, fancy.*

صِيَام *A. fasting.*

صَاحَ صَبَح *A. he cried out.*

صَيْد *A. hunting ; prey.*

صَيِّدٌ كَرْدَن to take prisoner.

صِيغَه A. inflection, conjugation.

ض

ضَارِبٌ A. striking, striker.

ضَرَبَ A. he struck.

ضَرَّ A. injury.

ضَعِيفٌ A. weak, infirm.

ضَمِيرٌ A. mind, conscience, pronoun.

• ضِيَاءٌ A. light, splendour.

ط

طَائِبٌ A. he was happy.

طَاعَتٌ A. obedience.

طَاوَتْ A. power.

طَامِعٌ A. avaricious, lustful.

طَالِبٌ A. enquirer, seeker.

طَبَقٌ A. a dish.

طَرَبٌ A. joy, mirth, festivity.

طَرَبْخَانَه the house of mirth.

طَرَفٌ A. a border, margin, part.

طَرْدٌ A. a lock of hair.

طَرِيقٌ A. custom, way, manner.

طَعِمَ A. he tasted.

طَلَبِي thou askest, *from* طَلِبِيدَن.

طُلُوعٌ A. rising, *as the sun*.

طَمَعٌ A. desire, avarice.

طُوسٌ name of a place.

طُوطِي a parrot.

طَوَعًا A. obediently.

طَوْفَانٌ the deluge ; a storm.

طَوِيلٌ A. long.

طَيَّ A. a fold, ply ; folding.

طَيْرٌ A. a bird.

ظ

ظَالِمٌ A. oppressing, oppressor.

ظَرْفٌ A. container, *pl.* ظُرُوف.

ظَفَرٌ A. victory.

ظِلٌّ A. shadow.

ظُلُمَتٌ A. darkness.

ظَنٌّ A. opinion, surmise.

ظَهْرٌ A. the back.

ع

- عابد α . a religious.
 عادت α . custom, usage.
 عارض α . a check ; an accident.
 عاشق α . a lover.
 عاشقين α two lovers.
 عاقبه α . the end, issue, event.
 عاقل α . intelligent.
 عالم α . the world. عالم learned.
 عالم سوزي world-inflaming.
 عام α . universal, plebeian, public.
 عبد α . a slave, *pl.* عباد.
 عجب α . wonder, admiration.
 عجم foreign ; Persian.
 عدالت α . justice.
 عدد α . number.
 عدو α . an enemy.
 عدم non-existence.
 عذار α . a cheek, face, temples.
 عرصه α . field, court, area ; an empty
 space ; a dice-table.

- عرضه داشت representation, petition.
 عزل α . he spun.
 عزيز α . magnificent, incomparable.
 عشرت α . mirth, conversation ; the
 pleasures of the table.
 عشق α . love.
 عشق بازي fondness.
 عُشره α . a fruit so called.
 عصمت α . chastity, integrity ; de-
 fence, safeguard.
 عطار α . perfumer.
 عطر α . perfume, ottar of roses.
 عطر با perfume-like, fragrant.
 عطف α . conjunction.
 عفاك الله α . God preserve thee.
 عقب α . he followed, 3rd conj. عاقب.
 عقد α . string of pearls. عقد a knot.
 عقده α . a knot.
 عقل α . prudence, intelligence, know-
 ledge.

عُقُوبَتٌ A. punishment, torment.

عِلْمٌ A. knowledge, science, art.

عُلُومٌ *pl.* sciences.

عُلَمَاءُ A. (*pl. of* عَالِمٌ) learned men.

عَلَى A. upon, against.

عُمُرٌ A. life. عُمُرِي my life.

عَمَلٌ A. action, operation.

عَنْبَرٌ A. amber, ambergris.

عِنْدَ A. at, with, near.

عَمْدَنِيْبٌ A. a nightingale.

عَوَائِبُ A. (*pl. of* عَيْبٌ) vices.

عَهْدٌ A. age, time; compact, promise.

عَيَّارٌ A. a touchstone, proof.

عَيْبٌ A. vice, crime, stain.

عِيدٌ A. festival, solemnity; joy.

عَيْشٌ A. mirth, delight; life.

عَيْنٌ A. a fountain; an eye, look;

essence.

غ

غَائِبٌ A. absent, invisible, concealed.

غُبَارٌ A. dust; a thick vapour.

غَرَّ A. he has deceived.

غَرِيبٌ A. a stranger, foreigner; a poor man; extraordinary.

غَزَالٌ A. fawn.

غَزَلٌ A. an ode.

غَزَلِيَّاتٌ A. (*pl. of the above*) odes.

غَضَّةٌ A. vexation, anger.

غُلَامٌ A. a boy, servant, slave.

غَمٌ A. care, grief, terror.

غَمِّينٌ sorrowful.

غَمْنًا afflicted.

غُنْجَةٌ a rose-bud; a bud.

غُنَّةٌ A. sounding through the nose;

nasal.

غَوْرٌ A. depth.

ف

فَارَسٌ Fars, a province of Persia so

called.

فَاعِلٌ A. agent, doer.

فَاَضَتْ A. overflowed, from فَاَضَ.

فال A. an omen, presage.

فام coloured.

فَتَنَه A. a tumult, faction, discord, mischief, scandal.

فَخْر A. glory, ornament.

فِدا A. ransom, redemption.

فِرَاق A. absence, separation.

فَرَامُوش oblivion, *from*

فَرَامُوشِيدَن to forget.

فَرْد A. individual, *pl.* اَفْرَاد.

فَرْدَا to-morrow.

فِرْدَوْسِي Firdausi, *proper name*.

فَرَس A. he tore. فَرَس a horse, *pl.*

اَفْرَاس.

فَرِسْتَادَن to send.

فَرَسِج A. a parasang, *pl.* فَرَسِج.

فَرَش A. a carpet.

فَرِشْتَه an angel, messenger; fairy.

فَرَق A. difference.

فُرْقَت A. absence; فِرْقَه a troop; a

sect.

فَرْمُودَن to command.

فَرُو below; dejected.

فَرُوخْت selling; he sold, *from*

فَرُوخْتَن to sell.

فَرُود آمدَن to descend.

فَرُوزِي (فَرُوزِي) inflamed, *from*

اَفَرُوخْتَن.

فَرُوش selling, *both from* فَرُوخْتَن.

فَرُوخ A. splendour.

فَرُومَانْدَن to be dejected.

فَرِیْبَن or فَرِیْب deceit, *from* فَرِیْبَن.

فَرِیْبْتَن to deceive.

فَرِیْق A. a part, tribe.

اَفْشَانْدَن scattering, *from* اَفْشَان.

فَصِیح A. eloquent. فَصِیحْتَرِین most

eloquent.

فَضْل excellence.

فِعْل A. action, verb.

نِعَان complaint; alas!
 نَعَلَ A. he did, performed.
 فَكَرَ A. consideration, care.
 فَكَّرَ بِرَمَا consider; بِرَمَا is the im-
 perative of فَرَّوَدَن.
 فُلَان A. some one, any one.
 فَلَكَ A. heaven; the world; fortune.
 فِي A. in, into.
 فَيْسَ A. abundance; bounty.
 فَيْل an elephant.

ق

قَانِي A. a judge.
 قَالَ A. he said.
 قَامَ A. he stood.
 قَامَ A. standing.
 قِبْلَهُ place towards which one prays:
 Father.
 قَتَلَ A. he slew.
 قَدَّ A. a form, figure, shape, stature.
 قَدَحَ A. a cup, goblet.

قَدَّرَ A. fate, predestination; quantity;
 value; dignity, power.
 قَرَّار A. constancy, consistency, con-
 firmation; quiet.

قَرِيب A. near.
 قَسِيَّ A. it was hard.
 قَصْرَ A. a palace.
 قَصَّه A. a tale; an action.
 قَضَا A. fate, death, judgment.
 قَطَعَ A. cut, passing over.
 قَنَسَ a cage.
 قَلَّةَ A. paucity.
 قُلُوبَ (pl. of قَلْب) hearts.
 قِيَّاس A. measure, analogy, advice,
 argument; a syllogism.
 قِيَامَ A. station, standing; resurrec-
 tion; confusion, tumult.

قَيْصَرَ A. Cesar, an emperor.

ك

كَ A. as, like, in the same manner.

کاذِب lying, a liar.

کار business, necessity. کار a maker.

کارخانه a work-shop, place of business ;
the world.

کارزار a battle, contest.

کارگر expert ; one who labours.

کارگر آمدن to penetrate, labour, &c.

کاروان a caravan.

کاش would !

کاشانه a house, hall, gallery, chamber.

کافتن to dig.

کاکُل a curling lock.

گانبد the body ; a form, model.

کام desire, wish.

کامران desire ; obtaining one's wish.

کان a. he was.

کان for که آن ; also a mine.

کاه a place. کاد a straw, lessening.

کبر a. pride, magnificence.

کبوتر a dove.

کتاب a. a book, letter, writing.

کُتِف a. the shoulder.

کثرت a. abundance.

کجا where ? whither ? how ?

کُداختن to melt, dispel.

کُداز melting, from the above.

کدام which ? کدامست who is there ?

کُداشتن to leave, neglect.

کذب a. he lied.

کُذرانیدن to cause to pass.

کُداشتن to pass ; to leave.

گر if ; a performer, maker.

کرا whom ; to whom ? a. hire, rent.

گران heavy.

گرچه though.

کرد he made.

کُرداب a whirlpool, gulf.

کُردار action, labour, profession ; life.

کُردانیدن to cause to become

کردم I made, from

کُردن to do, make.

کُردن the neck.

کُرز a battle-axe, mace.

گِرِفْتَن to take.

کُرک a wolf.

کرم A. generosity.

کرم warm. کَرَمَا warmth.

کَرِهَا A. abhorring, detesting.

کُز a measure so called, used for measuring cloth, land, &c. a cubit.

کُزیدن to choose. گِرِیدن to bite.

کُزیده select, most excellent.

کس a person, any one.

کَسب acquisition.

کُستَرانیدن to cause to spread.

کُسیختن to break, tear.

کُسل breaking, *from the above*.

کُشا conquering, opening, &c. *from*

کُشادن to open, discover, conquer, to rejoice.

کُشاید he discovers, *from the above*.

کُشتن to become. کُشتَن to kill.

کُشتِي a boat.

کُشن numerous.

کُشود he has discovered, &c. *from*

کُشودن to discover, open, conquer.

کُشور a region, climate, country.

کُشیده ام I have drawn out.

کُعبه A. temple at Mecca, temple.

کُف the hand, the palm.

کُفت he said. کُنتار speech.

کُنتَم I said,

کُفتَن to speak, say ; speaking.

کُنتي thou hast said. کُنتي he said.

کلام A. speech.

کُل (gul) a rose.

کِل (gil) clay.

کُلاندام Gulandām (rose-resembling,

from کُل a rose, *and* اندام form, figure, &c.) a proper name.

گُلبن a rose-bush.

گُلْبُوی rose-scented.

کُلبه a closet, cottage, hut.

کُلبه a fisherman's boat.

کُزَر a bed of roses.

گُلستان Gulistān (a rose-garden, bower of roses) *title of a celebrated book.*

کُذِعار rose-checked.

کُنفشان strewing flowers.

کُششت a rose-walk ; bower.

کُشُون rose-coloured.

کُلوخ انداز brick-caster, the apertures in a fortification, through which they throw down bricks, stones, &c. upon the head of an enemy.

کم little ; defective.

کُماشتن place, charge, commission.

کمال a. perfection, accomplishment, finishing.

کَمتر less.

کمر a girdle, belt.

کُن do thou ; doing, *from* کردن.

کُنار doing.

کَنار a boundary, margin, side, part, shore ; an embrace.

کُنَبذ a vault, arch, tower, cupola.

کُو where ?

گو say thou. *from* ن.

کوتاه short, dwarf.

کوچک small. کُچکتر smaller.

کُوش an ear.

کُوشِش listen thou, *from*

کُوش کردن to listen.

کُوشه a corner.

کُوفتم I smote, *from*

کُوفتن to smite.

کُودَب a. a star.

کُوناوَن various, many-coloured.

کُوه a mountain.

کُوهَر a jewel, pearl ; lustre, essence.

کہ who, which; since.

کَمِی the universe.

■ کَمِی taking.

کَمِی might take, both from کَمِی.

کَمِی who is it? comp. of کہ who,

کَمِی third person present of کَمِی.

کَمِی or کَمِی hatred, revenge, rancour.

کَمِی See Art. 151, Gram.

• کَمِی that, these, comp. of کہ and کَمِی.

ل

لِ A. to, for. ل certainly.

لا A. no, not.

لازم A. necessary, in Gram. intransitive.

لاله a tulip.

لِلهزار a border or bed of tulips.

لب A. (pl. لبان) a lip; margin.

لَب A. the heart, pith, marrow.

لِالباب up to the brim.

لرزد trembling.

لشکر an army.

لُف A. benignity, gentleness, grace.

لُف a ruby, ruby lip.

لَقِی A. he met.

لَمْ A. not.

لَمَّا A. not yet.

لَنْ A. not, by no means.

لَوْ A. were it so, perhaps.

لُلیان A. beautiful women, prostitutes.

لِ of لِ to, for, and لِ affix. 1st pers.

Arab. to or for, one.

لیاقت A. fitness.

لیکن but.

لَیْل A. or لَیْل night.

م (annexed to words) my.

ماء A. water.

مَا A. that which, also, no, not.

ما we; our. مَاخود we, ourselves.

مَاتَ A. he died.

مَادَه female.

مَار a serpent.

مَارَا us; to us.

مَاتِي A. preterite.

مَال A. property.

مَالِك A. possessor, proprietor.

مَالِدِن to rub, grind, polish.

مَانِدِن to remain.

مَانِسْتِن to resemble.

مَانِدِن they remain, *from* مَانِدِن.

مَاد the moon; a month.

مَادِرْخ with cheeks like the moon.

مَادِرُوِي with a face like the moon.

مَامِي lunar, monthly; a fish.

مَابِل A. inclining, having a propensity.

مُبَالِغَه A. excess.

مِبَادِا lest, by chance.

مَبْسُوط A. extended, dilated, spread.

مَبْسُودِن do not ask, *from* مَبْسُودِن.

مُتَصَرِّفَه A. varied, declined.

مُتَعَدِّي A. passing, transitive.

مُتَكَلِّم A. the speaker, 1st person.

مِثَال A. similitude, resemblance.

مُجَرَّد A. stripped, naked.

عَجَلِس A. an assembly, banquet.

عَجْمَع A. a place where people as-

semble; a collection, junction.

عَجَبُول A. unknown.

عُجَارِبِت A. making war.

عَجِبُوب A. friend; beloved.

عَمْبُوس A. confined, imprisoned.

عَجْرَم A. a friend, counsellor.

عَجَل A. place, time, opportunity.

عَجْنَت A. affliction, disgrace.

عُجْنَمَر A. contracted, an epitome.

عُجْنَتَلَف A. discordant, confused.

عُجْنَتِي A. concealing.

عُجْنَتَف A. made light.

مُدَبِّر A. governing, a governor.

مَدَّةٌ A. a measure, so called.
 مَدَّةٌ A. a space of time.
 مَعْرَا me; to me.
 مَعْرَاجٌ A. (pl. of مَرْحَمَةٌ) favours,
 graces.
 مَعْرَاٌ A. desire, will, affection.
 مَعْرَاجٌ A. (pl. of مَرْحَمَةٌ) remedies, plasters.
 مَعْرَاجٌ A. mercy, favour.
 مَعْرَاٌ or مَعْرَاٌ A. man.
 مَعْرَاٌ courageously, manfully.
 مَعْرَاٌ to die; to be extinguished.
 مَعْرَاٌ A. he passed by.
 مَعْرَاٌ A. manhood, generosity.
 مَعْرَاٌ joyful tidings.
 مَعْرَاٌ A. he touched.
 مَعْرَاٌ intoxicated.
 مَعْرَاٌ A. future.
 مَعْرَاٌ A. mosque.
 مَعْرَاٌ A. disdainful; rich; content.
 مَعْرَاٌ A. place of worship; mosque.
 مَعْرَاٌ A. poor.

مَسْمُومٌ A. poisoned.
 مَسْنَدٌ A. throne.
 مَشَامٌ A. perfumed; the palate.
 مَشَاهِدٌ A. witnessing.
 مَشَاهِدَةٌ to witness.
 مَشْرِقٌ A. the east.
 مَشْنِقٌ A. friend.
 مَشْغُولٌ A. attentive, attention.
 مَشْكٌ musk. مَشْكَبُوبِي smelling of
 musk. مَشْكِينٌ musky.
 مَشْكِلٌ A. difficult.
 مَشَى A. he walked.
 مَصْرَاعٌ or مَصْرَاعٌ A. an hemistich.
 مَصْغَرٌ A. diminished.
 مَصْدَرٌ A. a source; infinitive.
 مَصَالَاٌ Musalla, name of a place.
 مَصَارِعٌ A. term for the aorist.
 مَصْرَبٌ A. damage, disadvantage.
 مَضْمَرٌ A. included, concealed.
 مَطْرِبٌ A. a singer, musician.
 مَطْلَقٌ A. absolute.

مُظَنُّونَ A. thought, surmised.

مُظَاهِرٌ A. made apparent.

مُعْذِرٌ A. excused.

مَعْرِفَةٌ A. knowledge, definite article.

مَعْرِكَةٌ A. a battle, field of battle.

مَعْرُوفٌ A. known.

مُعْشُوقٌ A. a friend, beloved.

مُعْشُوقَةٌ A. a mistress.

مُعْطَرٌ A. scented, perfumed.

مَعْنُولٌ A. reasonable, rational, probable, pertinent.

مُعَمَّاٌ A. an enigma, mystery.

مَعْنَى A. sense, meaning, signification.

مَعْنَوِيٌّ A. belonging to sense, &c.

مُعَيَّنٌ A. established, appointed.

مُعٌ A. a priest of the Parsees, Guebres or worshippers of fire, one of the Magi.

مُعْجِبَانِ infant-magi.

مَغْزٍ the brain.

مُفَارَقَةٌ A. separation, alienation.

مَعْنُولٌ A. done, acted upon.

مَقَامٌ A. condition, station.

مُقَاوَمَةٌ A. resistance.

مِقْدَارٌ A. quantity, space, number.

مَقْصُودٌ A. intention, object.

مُقَلِّبٌ A. a conductor, revolver.

مَكَارِمٌ A. *pl. of* مَكْرَمٌ laudable.

مَكَانٌ A. place.

مُكَوَّلَةٌ A. a recompense, reward.

مَكْتُوبٌ A. written, letter, book.

مَكْرٌ perhaps, by chance; unless

مُسٌّ a fly.

مُعَادَةٌ A. a meeting.

مُحَقَّقٌ A. inserted, adhesive.

مُكْسَرٌ A. broken.

مَمْلُوكٌ A. a kingdom.

مَلِكٌ A. a king, *pl.* مَلُوكٌ.

مَلَكٌ an angel, *pl.* مَلَائِكَةٌ.

مَمْلُوكَةٌ A. kingdom, *pl.* مَمَلِكَاتٌ.

من I; my. *خود* من I, myself.

من A. of, out of.

مناسب A. proper.

منتها A. finished, concluded.

مند endowed with.

منزل A. an inn; a stage.

متصرف A. variable, declinable.

متسوب A. related.

متعش A. agitated.

منفعت A. advantage.

عنقار A. a bird's bill.

موت A. death.

موج A. a wave.

موجب A. a cause; an acceptor.

موزن A. adjusted, arranged, weighed.

موسم A. time, season.

موسل A. Mausil, name of a place.

موصول A. person or thing connected.

موقوف A. dependent, stayed.

موی hair.

مؤید A. assisted, confirmed.

مُجْجور A. separated, repudiated.

مهر the sun; love. مهر a seal-ring;

a gold coin about 17. 16s.

مِهْرُوش like the moon.

مِی wine.

می characteristick of the present tense.

مِیَار do not bring, the negative imperative of آوردن.

مِیَان between, among; middle.

مِیَامِیز do not mix or sprinkle, the negative imperative of آمیختن.

مِیِ یَمِی thou seest, second person present of دیدن.

مِیَخْوَارَه a wine drinker; an earthen drinking vessel.

مِیْدَان A. an area, plain, square.

مِیْدَانِی thou knowest.

مِیْر dying, from مردن.

مِیْرُوئی thou dost grow, from رستن.

مِیْرِی thou strikest.

مِيزِيد is it becoming?

مِيسَر A. easy to be had, obtained.

مِيع a cloud, a fog.

مِيفَرُوش a seller of wine, *comp. of*
فِرُوش wine, and *contr. part. of* فِرُوشتن.

مِيكِشي thou drawest, bearest.

مِینالم I complain, *from* تالیدن.

مِیره fruit, *pl.* مِوهَا.

ن

نا not. نا اَمید hopeless.

ناب pure, sincere, like.

ناتمام imperfect.

نا چیز worthless, despicable.

نادان ignorant.

نادره A. memorable event; rare.

نار A. fire.

ناز blandishments; wantonness.

نازک gentle, tender, delicate.

نازنین elegant, delicate, amiable.*

ناسزا improper, unbecoming.

ناشِسته unblown, unblemished.

ناشناس ignorant.

ناخبر A. a conqueror, defender.

ناحیه A. the forehead.

ناظر A. spectator, superintendant.

نافه a bag (of musk); the navel.

نالت Art. 151. Gram.

ناکه or نایا suddenly.

ناگهان unexpectedly.

ناگن plaintive, complaining.

ناگدن to complain.

نام a name. نامترا thy name.

نامدار illustrious, name possessing.

نامه a book, history.

نان bread.

نائب A. a viceroy, deputy.

نبود was not. نبودم I would not have
been.

نَبِيّ A. a prophet.

نترسی do you not fear?

نَدْرَان impossible.

نِشَار A. scattering, dispersing.

نَثْر A. prose; to diffuse, strew.

نَجَسْتُمِي I would not have sought.

نَجْم A. a star, planet: fortune.

نَحْو A. syntax.

نَحْسَت first.

نَخْشَبِي Nakhshabi, proper name.

نَدَا A. calling.

نَر male.

نَرْكَس a narcissus.

نَرْم gentle, tame; light; soft.

نَرْد near.

نَزَل A. descending: hospitality.

نَزُول A. descent, happening.

نَزَاد family, extraction.

نِسَاء A. women.

نِسْبَت A. relation.

نِشْكِي Nishki, the character in which

Arabic manuscripts are generally written.

نِسْوَة A. women, pl. irr. of اِمْرَأَة.

نَسِيَ A. he forgot, 4th conj. اَنَسِيَ he

caused to forget.

نَسِيم A. a gale.

نِشَاط A. alacrity, pleasure.

نِشَانْدَن to fix, plant.

نِشَانْدَه planter.

نِشَسْتَن to sit down.

نِشْنَوِي you do not hear.

نِشِسْتَن sitting, from نِشَسْتَن.

نَصَب A. relation, accusative case.

نَصِيحَت A. a counsel, exhortation.

نَظَر or نَظَر A. the sight, the eye.

نَظَرَبَاز opening the eyes, ogling.

نَظْم A. verse; a string of pearls.

نَعْرَة to call or sing aloud.

نِعْمَت A. a benefit; favour.

نَعْر beautiful, good; swift.

نُعْمَت A. music, harmony.

نَفْس A. soul, self. نَفَس breath.

نَفْعٌ A. gain, utility.

نِقَابٌ A. a veil.

نَقْدٌ A. ready money.

نَخْشٌ A. painting, embroidery.

نَقْلٌ A. narration, report.

نِگار a picture, ornament; a beautiful woman.

نَكْتَةٌ subtlety, mystery.

نِگَرِستن to view.

نِکُو or نِکُوئی good.

نِگه or نِگه‌دار custody, care, observation.

نِگه‌دار preserve thou, *imperat. of* نِگه داشتن.

نِما showing. نِمودند they show.

نِمودن to show.

نِوَا melody, voice; wealth.

نِوَاختن to soothe.

نِوَاز soothing, *from the above*.

نِوَازش (نِوَازشات *pl.*) a favour.

نِوَازنده soothing, warbling, *from* نِوَاختن

نِوَاله a benefit.

نِوَبْت A. a turn, change, watch, centinel. نِوَبْت زدن to relieve guard.

نِوَبهار the early spring.

نِوَح A. the prophet Noah.

نِوَح A. a complaint.

نِوَر A. light, brightness.

نِوَرُوز the first day of spring.

نِوش drinking, a drinker; any thing drinkable. *from* نوشیدن.

نِوِشت or نِوِشتن to write.

نِوِیس write thou, *from the above*

نِه placing, *from*

نِهادن to place.

نِهاده ایم we have placed.

نِهال a tree, shrub.

نِهَنَن hidden, *from* نِهَنتن.

نِهر A. a river; flowing.

نِهِنتن to hide, lie hid.

نِی a pipe, flute; reed.

نیز even, also ; again.

نیست there is not.

نیک good, excellent.

نیکبخت well-fortuned, lucky.

نیکو bright, beautiful, elegant.

نیکوئی reputation, goodness.

نیل the river Nile.

و

و and ; he, she, it.

واحد A. one, *singular fem.* واحدة.

وحدة A. unity.

واضح A. evident.

واقعات A. actions, occurrences, events.

وجود A. substance, existence.

وجود گرفتن to become, to assume being.

وار or ور like, possessing.

وام loan.

وجه A. the face.

ورق A. a leaf of a tree or paper.

وزیدن it blows, from وزید.

وزیر A. Vizier.

وَش like, resembling.

وصال A. enjoyment ; arrival ; meeting.

وَصْل obtaining, enjoyment.

وَضْع A. placing, action ; gesture.

وفا A. good faith.

ولی A. but.

وی he, she, it.

ویران desert, deranged.

ویرانه a desert ; depopulated.

ذ

هائل A. dreadful, terrible.

هجر or هجران A. separation, absence.

هجوم A. an assault ; impetuosity.

هدی A. he hath led.

هر or هران every ; soever.

هرجا که wherever.

هرچه or هرآنچه whatsoever.

هرچند که or هرچند although.

هرجا wherever.

هَرَّجَاكِه wheresoever.

هَرَّز ever.

هَرَّز نه never.

هَرَّكِه or هَرَّانِكِه whosoever.

هزار a thousand ; a nightingale.

هستن to be, exist.

هل A. whether, but.

هلاک A. destruction.

هم and, also ; together : both.

هُم A. (*annexed to words*) their.

هَمایشان of the same nest.

همان the same.

هماندم directly, same time.

همانگه of the same inclination.

همبزم of the same banquet.

همبستر of the same pillow.

همچنین even so.

همچو or همچو like, as.

همدم breathing together.

همراز of the same secret.

همسر equal. همسری equality.

همنشین sitting together ; a companion.

همد all, universal.

همرسید it arrived, came.

همرفتم I went, *from* رفتن.

همیشه always.

هندو black ; an Indian.

هندی or هندوی Indian.

هندام time, season.

هنوز yet.

هوا A. air, wind ; sound.

هیچ no, never.

هیچ میدانی dost thou not know ? *from*

هیچ دانستن.

کدیکل A. a temple.

ن

یا or ; Arab. O !

یاب or یابان finding.

یافتن I may find, *both from* یابم.

ياد memory, recollection.

يار a friend, mistress.

رَبِّ يا O Lord! of يا O! and رَبِّ

a lord, master.

ياسمين jessamine.

يَافَتْ he found, from يَافِتْن to find.

يَاقُوت a ruby.

يد A. the hand ; aid, power, strength.

يَعْنِي that is to say, viz.

يَغْمَا prey, spoil, booty.

يَكْ one.

يُكَانْهُ singular, unique.

يُكْتَابِي precious, valuable, rare.

يُكَدَانْهُ inestimable, rare.

يُكْدَم one moment.

يُكْدُو one or two, a few.

يُكْدِيْغَر one another.

يُكْرُوز one day.

يَمَنْ Yemen, Arabia the happy

يُيُود A. a Jew, Jews.

يُوسُف Joseph.

The letter ē, wherever occurring, is to be pronounced like *ay* in *day*, or *a* in *same*.

The last line in the Persian couplet in page 26, will be better pointed and translated thus :

در میانِ این تن ویران شد دیوارِ نبوّ

In the interval this distracted body was not a wall.

Page 35, to مایان and شمایان add ایشانان, all of which appear to occur only in the writers of Hindustan.

To Art. 377, apply the measure فاعلات مناعیل فاعلات, which is the proper one.

Page 210, line 3, read هر صبح بر وی *every morning upon it*. وی *it*, instead of روی, &c.

ERRATA.

Page.	Line.	Read.	Page.	Line.	Read.
5,	12,	ٲārāj.	23,	16,	بیارِ بیار
5,	14,	اخشیم	23,	21,	بشنیم
8,	5,	ayāk.	24,	21,	بکوش
11,	21,	عجببول	28,	7, 18,	Art. 35.
15,	20,	بفاری	29,	11,	Art. 61.
16,	17,	بفلک	29,	15,	بدی
17,	7, 1	ترخیم	30,	2,	گاهی
19,	11,	الله	37,	12,	خداوند
20,	12,	conjunctive.	39,	4,	عام

